GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHAEOLOGICAL LIBRARY

CLASS 914
CALL NO. 883.1 Hom-Mus
Vol. 2

D.G.A. 79.

BOOK CO. LTD.
J. FAIZ
BAZAR
DELHI

THE LOEB CLASSICAL LIBRARY
FOUNDED BY JAMES LOEB, LL.D.

EDITED BY

†T. E. PAGE, C.H., LITT.D.
E. CAPPS, PH.D., LL.D. W. H. D. ROUSE, LITT.D.
L. A. POST, M.A. E. H. WARMINGTON, M.A.

HOMER

THE ODYSSEY

II

HOMER

THE ODYSSEY

WITH AN ENGLISH TRANSLATION BY

A. T. MURRAY

PROFESSOR OF GREEK, STANFORD UNIVERSITY, CALIFORNIA

IN TWO VOLUMES

II

883.1
Hom/Mur.

LONDON
WILLIAM HEINEMANN LTD
CAMBRIDGE, MASSACHUSETTS
HARVARD UNIVERSITY PRESS
MCMXLVI

First printed 1919.
Reprinted 1925, 1928, 1931, 1940, 1943.
1946

CENTR[illegible] [illegible]ORIAL
LIB[illegible] [illegible] DELHI
Acc. No. 914
Date 28-1-54
Call No. 883.1 Hom/Hom.

PRINTED IN GREAT BRITAIN.

CONTENTS

	PAGE
BOOK XIII	1
BOOK XIV	34
BOOK XV	74
BOOK XVI	116
BOOK XVII	162
BOOK XVIII	198
BOOK XIX	223
BOOK XX	274
BOOK XXI	304
BOOK XXII	336
BOOK XXIII	374
BOOK XXIV	402
INDEX	445

HOMER'S ODYSSEY

ΟΔΥΣΣΕΙΑ

Ν

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
"Ὦ Ὀδυσεῦ, ἐπεὶ ἷκες ἐμὸν ποτὶ χαλκοβατὲς δῶ,
ὑψερεφές, τῷ τ' οὔ τι παλιμπλαγχθέντα γ' ὀίω 5
ἆψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.
ὑμέων δ' ἀνδρὶ ἑκάστῳ ἐφιέμενος τάδε εἴρω,
ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον
αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' ἀοιδοῦ.
εἵματα μὲν δὴ ξείνῳ ἐυξέστῃ ἐνὶ κιστῇ 10
κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν·
ἀλλ' ἄγε οἱ δώμεν τρίποδα μέγαν ἠδὲ λέβητα
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον
τισόμεθ'· ἀργαλέον γὰρ ἕνα προικὸς χαρίσασθαι." 15
Ὣς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιηνδανε μῦθος.
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆάδ' ἐπεσσεύοντο, φέρον δ' εὐήνορα χαλκόν.
καὶ τὸ μὲν αὖ κατέθηκ' ἱερὸν μένος Ἀλκινόοιο, 20

THE ODYSSEY

BOOK XIII

So he spoke, and they were all hushed in silence, and were spellbound throughout the shadowy hall. And Alcinous again answered him, and said

"Odysseus, since thou hast come to my high-roofed house with floor of brass, thou shalt not, methinks, be driven back, and return with baffled purpose, even though thou hast suffered much. And to each man of you that in my halls are ever wont to drink the flaming wine of the elders, and to listen to the minstrel, I speak, and give this charge. Raiment for the stranger lies already stored in the polished chest, with gold curiously wrought and all the other gifts which the counsellors of the Phaeacians brought hither. But, come now, let us give him a great tripod and a cauldron, each man of us, and we in turn will gather the cost from among the people, and repay ourselves. It were hard for one man to give freely, without requital."

So spake Alcinous, and his word was pleasing to them. They then went, each man to his house, to take their rest; but as soon as early Dawn appeared, the rosy-fingered, they hastened to the ship and brought the bronze, that gives strength to men. And the strong and mighty Alcinous went himself

αὐτὸς ἰὼν διὰ νηὸς ὑπὸ ζυγά, μή τιν' ἑταίρων
βλαπτοι ἑλαυνόντων, ὁπότε σπεροχοίατ' ἐρετμοῖς.
οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγυνον.
Τοῖσι δὲ βοῦν ἱέρευσ' ἱερὸν μένος Ἀλκινοοιο
Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει. 28
μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαῖτα
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδός,
Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
πολλὰ πρὸς ἠέλιον κεφαλὴν τράπε παμφανόωντα,
δύναι ἐπειγόμενος· δὴ γὰρ μενέαινε νέεσθαι. 30
ὡς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανήμαρ
νειὸν ἀν' ἕλκητον βόε οἰνοπε πηκτὸν ἄροτρον·
ἀσπασίως δ' ἄρα τῷ κατέδυ φάος ἠελίοιο
δόρπον ἐποιχέσθαι, βλάβεται δέ τε γούνατ' ἰόντι·
ὣς Ὀδυσῆ' ἀσπαστὸν ἔδυ φάος ἠελίοιο. 35
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
Ἀλκινόῳ δὲ μάλιστα πιφαυσκόμενος φάτο μῦθον·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
πέμψατέ με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί·
ἤδη γὰρ τετέλεσται ἃ μοι φίλος ἤθελε θυμός, 40
πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανίωνες
ὄλβια ποιήσειαν· ἀμύμονα δ' οἶκοι ἐκοίτην
νοστήσας εὕροιμι σὺν ἀρτεμέεσσι φίλοισιν.
ὑμεῖς δ' αὖθι μένοντες ἰνφραίνοιτε γυναῖκας
κουριδίας καὶ τέκνα· θεοὶ δ' ἀρετὴν ἐπάσειαν 45
παντοίην, καὶ μή τι κακὸν μεταδήμιον εἴη."

throughout the ship, and carefully stowed the gifts beneath the benches, that they might not hinder any of the crew at their rowing, when they busily plied the oars. Then they went to the house of Alcinous and prepared a feast.

And for them the strong and mighty Alcinous sacrificed a bull to *Zeus*, son of Cronos, god of the dark clouds, who is lord of all. Then when they had burned the thigh-pieces, they feasted a glorious feast, and made merry, and among them the divine minstrel Demodocus, held in honour by the people, sang to the lyre. But Odysseus would ever turn his head toward the blazing sun, eager to see it set, for verily he was eager to return home. And as a man longs for supper, for whom all day long a yoke of wine-dark oxen has drawn the pointed plough through fallow land, and gladly for him does the light of the sun sink that he may may him with his supper, and his knees grow weary as he goes, even so gladly for Odysseus did the light of the sun sink. Straightway then he spoke among the Phaeacians, lovers of the oar, and to Alcinous above all he declared his word, and said:

"Lord Alcinous, renowned above all men, pour libations now, and send me on my way in peace, and yourselves too. Farewell! For now all that my heart desired has been brought to pass: a convoy and gifts of friendship. May the gods of heaven bless them to me, and on my return may I find in my house my peerless wife with those I love unscathed, and may you again, remaining here, make glad your wedded wives and children, and may the gods grant you prosperity of every sort, and may no evil come upon your people."

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐνὶ μεγάροισι τέταντο
τερπόμενοι τῷ ξείνῳ ἐνὶ οἴκῳ δῖον Ἀλκίνοον.
αὐτὰρ τοῖς ἄρχεν τρεφόμενος μετὰ Ἀλκίνοος
"Πειθόμεν, ὅρχαμε, ὅς τε ἐμοὶ φίλος ἐν μεγάροισιν
ἥδε τε καὶ μεμνῆσθε ἐπὶ δεξιὰ χεῖρα τοῦ ξείνου πέμψαι ἐπὶ δὲ κρητῆρα φέρεσθε."
Ὣς φάτο, Πειθόμενοι δὲ μάλ' ἐμμαίοισιν ἔοικεν,
κήρυκι δ' ἄρα πάντες ἐπιστάμενοι ἐν ἑκάστῳ
δεῖπνον ἀμφιπόλοις ἐν ἀγείρεσθαι ἐν ἑκάστῳ,
αὐτὰρ ὁ ἐξ ἕδρης ἀνὰ δ' ἔστατο δῖος Ὀδυσσεύς,
ἀντίον ἐξ ἕδρης ἀνὰ δ' ἔστατο δῖος Ὀδυσσεύς,
ἀντίον δ' ἄρα τοῖς τίθεν δεῖπνον ἀμφιπόλοιο,
καὶ μὲν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ἀλκίνοε κλεῖνε, ἄναξ Βασιλῆιε, ἔξοχε λαῶν,
δὸς δὲ σπονδὴν καὶ ἔπειτα τὰ τ' ἐν δόμοισιν ἔοικεν
αὐτὰρ ἐπὶ νῆα ἔπεμψον ἐμὸν δὲ τέρπεο θυμὸν
ἔστω τὸν καὶ ἄλλοις καὶ Ἀλκίνοον Βασιλῆα."
Ὣς ἔφατο, ἥνησε δὲ ἔφαντο δῖον Ὀδυσσεύς,
τῷ δ' ἄρα κήρυκα πᾶσι μετὰ Ἀλκίνοος
ἀγχίθεος ἐν τοῖς ἔπεα καὶ ἔπεα θελκτήρια·
Ἀρχὸν δ' ἄρα τὸν ἄρχε δὲ δεῖπνον ἐν ἑστίαν τοῖσιν,
τὸν μὲν φέρε δῖος ἀγαθὸς ἐν ἑστίαν τοῖσιν ἀγείρεν,
τὸν δ' ἄρα τοῖς χεῖρας ἔνεικε δὲ δεῖπνον ἐν ἑστίαν
ἡ δ' ἄλλη ἔνεικε τ' ἄρα καὶ ἔνεικε δεῖπνον
Αὐτὰρ ἐπεὶ δ' ἄρα τοῖς ἐπιτέλεσθε δεῖπνον,
αὖθις τὰ γ' ἄρα καὶ ἀλφήσεσθαι τοῖσιν ἄρα
δεῖπνον ἐπιτέλεσθε, ἔπειτα καὶ ἔπειτα ἄρα
καὶ δ' ἄρ' Ὀδυσσεὺς ἔπειτα ἄρα τὸν τὸν τὸν
τοῖς δ' ἐπιτέλεσθε ἀλφήσεσθε ἄρα τὸν τὸν
τοῖς δ' ἄρα τὸν ἄρα τὸν ἄρα τὸν ἄρα τὸν ἄρα τὸν
τοῖς δ' ἄρα τὸν ἄρα τὸν ἄρα τὸν ἄρα τὸν ἄρα τὸν

So he spoke, and they all praised his words, and bade send the stranger on his way, since he had spoken fitting y. Then the mighty Alcinous spoke to the herald, saying: "Pontonous, mix the bowl, and serve out wine to all in the hall, in order that, when we have made prayer to father Zeus, we may send forth the stranger to his own native land."

So he spoke, and Pontonous mixed the honey-hearted wine and served out to all, coming up to each in turn, and they poured libations to the blessed gods, who hold broad heaven, from where they sat. But goodly Odysseus arose, and placed in the hand of Areta the two-handed cup, and spoke, and addressed her with winged words:

"Fare thee well, O queen, throughout all the years, till old age and death come, which are the lot of mortals. As for me, I go my way, but do thou in this house have joy of thy children and thy people and Alcinous the king."

So the goodly Odysseus spake and passed over the threshold. And with him the mighty Alcinous sent forth a herald to lead him to the swift ship and the shore of the sea. And Areta sent with him slave women, one bearing a newly washed cloak and a tunic, and another again she bade follow to bear the strong chest, and yet another bore bread and red wine.

But when they had come down to the ship and to the sea, straightway the lordly youths that were his escort took these things, and stowed them in the hollow ship, even all the food and drink. Then for Odysseus they spread a rug and a linen sheet on the deck of the hollow ship at the stern, that he might sleep soundly, and he too went aboard,

τῇ· τοὶ δὲ κατίζον ἐπὶ κληῖσιν ἕκαστοι
κοσμῳ, πείσματ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο,
αὖθ' οἱ ἀπωκλίθεντες ἀνερρώοντο ἅλα πηδῷ,
καὶ τῷ νηῒ μετ' ἔπειτα ἐπὶ βλεφάροισιν ἐκέκτο,
νηπύτιος, ὃ ἑτοῖμος θανάτῳ ἐγγύθι κοῖμα
ἦ ὁ, ὅτε τ' ἐν πεδίῳ τετραποροι ἄρσενες ἵπποι,
πάντες ἅμ' ἁρμηθέντες ὑπὸ πληγῆσιν ἱμάσθλης,
ὑψοῦ ἀειρόμενοι ῥίμφα πρηέσσουσι κελεύθου,
ὣς ἄρα τῶν πρύμνη μὲν ἀείρετο, κῦμα δ' ἐπισσεῦ
πορφύρεον μέγα θῦε πολιοῦ ἀλὸς ἀμφὶ θαλάσσης·
ἡ δὲ μάλ' ἀσφαλέως θεεν ἐμπεδον· οὐδέ κεν ἶρηξ
κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν,
ὣς ἡ ῥίμφα θέουσα θαλάσσης κῦμα τ' ἐτάμνεν,
ἄνδρα φέρουσα θεοῖς ἐπιείκελον, μηδ' ἔχοντα·
ὣς πρὶν μὲν μάλα πολλὰ παθ' ἄλγεα δῖος ἀπὸ θυμὸν
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,
δὴ τότε γ' ἀτρέμας εἶδε, λελασμένος ὅσσ' ἐπεπόνθει.
Εὖτ' ἀστὴρ ἐπέρασχε φαεσσότατος, ὅς τε μάλιστα
ἔρχεται ἀγγέλλων φάος Ἠοῦς πρωιγενείης,
τῆμος δὴ νῆσον πρόσεσχέτο ποντοπόρος νηῦς.
Φόρκυνος δέ τίς ἐστι λιμὴν, ἅλιος γέροντος,
ἐν δήμῳ Ἰθάκης· δύο δὲ προβλῆτες ἐν αὐτῷ
ἄκραι ἀπορρώγες, λιμένος πεπιεσμένοιο,
αἵ τ' ἀνέμων σκέπουσι δυσάνεμον μέγα κῦμα
ἔκτοθεν· ἐντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσι
νῆες ἐῢσσελμοι, ὅτ' ἂν ὁρμοῦ μέτρον ἵκωνται.
αὐτὰρ ἐπὶ κράτος λιμένος τανύφυλλος ἐλαίη,
ἐγγύθι δ' αὐτῆς ἄντρον ἐπήρατον ἠερόειδες,
ἱρὸν νυμφάων αἳ νηιάδες καλέονται.

and laid him down in silence. Then they sat down on the benches, each in order and loosed the hawser from the pierced stone. And as soon as they leaned back, and toised the brine with their oar-blades, sweet sleep fell upon his eyelids, an unwakening sleep, most sweet, and most like to death. And as on a plain four yoked stallions spring forward all together beneath the strokes of the lash, and leaping on high swiftly accomplish their way, even so the stern of that ship leapt on high, and in her wake the dark wave of the loud-sounding sea foamed mightily and she sped safely and surely on her way, not even the circling hawk, the swiftest of winged things, could have kept pace with her. Thus she sped on swiftly and clove the waves of the sea, bearing a man the peer of the gods in counsel, one who in time past had suffered many griefs at heart in passing through wars of men and the grievous waves, but now he slept in peace, forgetful of all that he had suffered.

Now when that brightest of stars rose which ever comes to herald the light of early Dawn, even then the seafaring ship drew near to the island.

There is in the land of Ithaca a certain harbour of Phorcys, the old man of the sea, and at its mouth two projecting headlands sheer to seaward, but sloping down on the side toward the harbour. These keep back the great waves raised by heavy winds without, but within the benched ships lie unmoored when they have reached the point of anchorage. At the head of the harbour is a long-leafed olive tree, and near it a pleasant, shadowy cave sacred to the nymphs that are called Naiads. Therein are mixing

ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασιν 105
λάινοι· ἔνθα δ' ἔπειτα τιθαιβώσουσιν μέλισσαι·
ἐν δ' ἱστοὶ λίθεοι περιμήκεες, ἔνθα τε νύμφαι
φάρε' ὑφαινέουσιν ἀλιπορφύρεα, θαῦμα ἰδέσθαι·
ἐν δ' ὕδατ' ἐνιόντα. δύο δέ τέ οἱ θύραι εἰσιν,
αἱ μὲν πρὸς Βορέαο κατειβάταί ἀνθρώποισιν· 110
αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι· οὐδέ τι τείγε
ἀνδρὸς ἐπεσχόντος, ἀλλ' ἀθάνατοι ὁδός ἐστιν.
Ἔνθ' οἱ γ' εἰσέλασαν, πρὶν εἰδότες· ἡ μὲν ἔπειτα
ἤπειρος ἐτέλεσεν, ἔσω τ' ἐνὶ ἡμιν πάσαι,
ἐπεσχόμεναι· τοῖον γὰρ ἐπώχετο χέρσ' ἐρέτῃσιν· 115
οἱ δ' ἄρα νῆας ἔλυον ἐν ζυγῷ ἠπειροῖο
πρῶτον· Ὀδυσσεὺς γλαφυρὰς ἐς νῆας ἔειραν
αὐτῷ σὺν τε λίνῳ καὶ ῥάκεσι σιγαλόεσσι,
καὶ δ' ἄρ' ἐνὶ ψαμάθῳ θέσαν εἰλήματα τοῖο ὕπνῳ,
ἐν δὲ κέκμηκε· ἔειρε, ἃ οἱ Φαίηκες ἄγαυοι 120
ὤπασαν οἴκαδ' ἰόντι διὰ μεγάθυμον Ἀθήνην
καὶ τὰ μὲν οὖν παρὰ πιθέῳ ἔλιπε δῖον ἄθρόα θέμενοι
ἔντοσθε δόμοιο, μή πως τε ὀϊόμενοι ἀνθρώποιο,
πρὶν γ' Ὀδυσῆ ἐγρέσθαι, ἐπελθόντ' ἐνὶ ἤματι αὐτοὶ
αὐτὰ δ' αὖτ' οἴκοιο πάλιν εἶσαν· οὐδ' ἐτοίμως 125
λίθεον ἀπειλάων, τὰς ἀντίαν Ὀδυσῆος
πρῶτον ἐπιστείλας, Διὸς δ' ἐξείρετο βουλήν·
"Ζεῦ πάτερ, οὐκέτ' ἔγωγε μετ' ἀθανάτοισι θεοῖσι
τιμήσω ἔσεσθαι, ἐπεὶ μ' ἀβρότατοι θεοὶ τίουσιν,
Φαίηκες, τοί περ τοι ἐμῆς ἔξ εἰσι γενέθλης. 130
καὶ γὰρ τὸν Ὀδυσῆ ἔφαμεν κακὰ πολλὰ παθόντα
οἴκαδ' ἐλευσέσθαι, νόστον δέ οἱ οὔ ποτ' ἀπείρων
πάγχυ, ἐπεὶ σὺ πρώτον ὑπέσχεο καὶ κατένευσας.

---

tools and jars of stone, and there too the bees store honey. And in the cave are long looms of stone at which the nymphs weave webs of purple dye, a wonder to behold, and therein are ever-flowing springs. Two doors there are to the cave, one toward the North Wind by which men go down, but that toward the South Wind is sacred, nor do men enter thereby. It is the way of the immortals.

Here they rowed in, knowing the place of old, and the ship ran full half her length on the shore as her oars'-course of such pace was she driven by the arms of the rowers. Then they stepped forth from the hollow ship upon the land and first we lifted Odysseus out of the hollow ship with the fine sheet and long rug as they were, and laid him down on the sand, still overpowered by sleep. And then we lifted out the goods which the noble Phaeacians had given him, as he set out for home through the favour of great-hearted Athene. These we set all together by the trunk of the olive tree out of the path, lest haply some wayfarer, before Odysseus awoke, might come upon them and spoil them. Then we, even we, returned home again. But the Shaker of the Earth did not forget the threats where with of old he had threatened godlike Odysseus, and he then enquired of the purpose of Zeus.

"Father Zeus, no longer shall I even I be held in honour among the immortal gods, seeing that mortals honour me not a whit—even the Phaeacians, who, they boasted, are of my own lineage. For I not now declared that Odysseus should suffer many woes ere he reached his home, though I did not wholly rob him of his return when once thou hadst promised it and confirmed it with thy nod, yet in

οἱ δ' εἵλετο δὴ τοὶ θοῇ ἐνὶ νηυσὶν ἄγοντες
κοῦροι ἐν Ἰθάκῃ, ἐτέρους δὲ οἱ ἄνευθε[1] ἔασαν. 135
χαλκόν τε χρυσόν τε ἅλις ἐκβάντα δ' ἐφόρεον,
πολλά, δόσ' ἄν οἱ ἑταῖροι Τροιηνόθεν ἐξεφόρουν Ὀδυσῆϊ,
αὐτὰρ ἀνώιστον ἄλλοι, λαιψηρὸν ἐπὶ λαῖτμα βάλον·
Τὸν δ' ἀνεμνήστευν νόοι πρόσφατα νοήσαντος Ζεύς·
"Ὦ πόποι, ἠ μάλα δὴ ἀνιηρόφρονα θνητὸν ἔοικεν. 140
οὐ τί οἱ ἀντιάζουσι θεοὶ χαλεπὸν δὲ κεν εἴη
πᾶσι θεοῖς ἐναρέσαι καὶ ἀμείνοσι κυδιάνειρα·
ἀνέρων δ' αὖ τίς τε βίῃ καὶ κάρτει ἐέλπει
οὔ τι τόσ', ὅσσ' ἄλλοι τε καὶ ἐξοχώτατοι εἰσιν.
ἀλλ' ἔνεστ' ἐν θυμῷ καὶ τῷ φίλον ἔνθετο θυμῷ· 145
Τὸν δ' αὖ μυθήσατο ἔπειτα Ποσειδάων ἐνοσίχθων·
"Αἶγα τ' ἔνοσ' ἐλέαιρε, κελαινεφές, οὐδ' ἀγορεύεις
ἀλλ' αἰεὶ σοὶ θυμὸς ἀτιζόμενος πρὸ ἔθεικας
νῦν αὖ Φαιήκων ἀγέλῃ ἐπιειμένε νῆα,
ἣ τε πομπῆς ἐκέασσα, ἣ τ' ἀφικέοι ἠματι πόντῳ 150
ῥεῖα, ἐπ' ἠόν ἐρύσσας, ἀνολλέξαι δὲ πομπῆς
αὐθαίρετον, μέγα δὲ σφιν ὄρος πάλαι ἀμφιβαλέσθαι·
Τὸν δ' ἀνεμνήστευν νόοι πρόσφατα νοήσαντος Ζεύς·
"Ὦ πόποι, αἴ μοι δὴ θυμῷ ἔκαι εἶναι ἄριστα,
ἐπεὶ σὺ δὴ πάντων ἐλεινότατος περέοντας 155
λαοὺς ἐν πόντῳ, θείους λίθον ἐντὸς ἔοντας
νῦν θοῇ ἐνὶ νηΐ, ἵν' θαυμάζωσιν ἅπαντες
ἀθάνατοι, μέγα δὲ σφιν ὄρος πάλαι ἀμφιβαλέσθαι·
Ἀντίον ἐν τῷ γ' ἔλεγον Ποσειδάων ἐνοσίχθων,
βῆ ῥ' ἴμεν ἐς Σχερίην, ἵν' Φαίηκες γενεάουν· 160
ἔνθ' ἔμενε· ἡ δὲ μάλα σχεδὸν ἤλυθε νοστήσασα νηῦς

[1] ἄνευθε ἀγυιαί.

his sleep these men have borne him in a swift ship over the sea and set him down in Ithaca, and have given him gifts past telling, stores of bronze and gold and woven raiment more than Odysseus would ever have won for himself from Troy if he had returned unscathed with his due share of the spoil."

Then Zeus, the cloud gatherer, answered him, and said: "Ah me, thou shaker of the earth wide of sway, what a strong heart thou said! The gods do thee no dishonour, hard indeed would it be to slay with dishonour our eldest and best. But as for men, if any one, yielding to his might and strength, fails to do thee honour in aught, thou mayest ever take vengeance, even thereafter. Do as thou wilt, and as it thy good pleasure."

Then Poseidon, the earth shaker, answered him: "Straightway should I have done as thou sayest, thou god of the dark clouds; but I ever dread and avoid thy wrath. But now I am minded to smite the fair ship of the Phaeacians as she comes back from her convoy on the misty deep, that hereafter they may desist and cease from giving convoy to men, and to fling a great mountain about their city."

Then Zeus, the cloud gatherer, answered him and said: "Lady one, hearkening what seems best in my thought. When all the people are looking forth from the city upon her as she speeds on her way, then do thou turn her to stone hard by the land—a stone in the shape of a swift ship, that all men may marvel; and do thou fling a great mountain about their city."

Now when Poseidon, the earth shaker, heard this he went his way to Scheria, where the Phaeacians dwell, and there he waited. And she drew close to shore, the seafaring ship, speeding swiftly on her

ῥίμφα διακομένη· τῆς δὲ σχεδὸν ἦλθ' ἐνοσίχθων,
ὃς μιν λᾶας ἔθηκε καὶ ἐρριζώσεν ἐνερθε
χειρὶ καταπρηνεῖ ἐλάσας· ὁ δὲ νοσφι βεβήκει.
Οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 165
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησιον ἄλλον·
"Ὦ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ
οἴκαδ' ἐλαυνομένην; καὶ δὴ προὐφαίνετο πᾶσα."
Ὣς ἄρα τις εἴπεσκε· τὰ δ' οὐκ ἴσαν ὡς ἐτετύκτο 170
τοῖσιν δ' Ἀλκινοος ἀγορήσατο καὶ μετέειπεν·
"Ὦ πόποι, ἦ μάλα δὴ με παλαιφατα θέσφαθ' ἱκάνει
πατρὸς ἐμοῦ, ὃς ἔφασκε Ποσειδάων' ἀγιάσασθαι
ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἰμεν ἅπαντων,
ᾧ ποτὲ Φαιήκων ἀνδρῶν περικάλλεα νῆα, 175
ἐκ πομπῆς ἀνιοῦσαν, ἐν ἠεροειδέι πόντῳ
βαισέμεναι, μέγα δ' ἡμιν ὄρος πόλει ἀμφικαλύψειν.
ὣς ἀγόρευ' ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγεθ', ὡς ἂν ἐγω εἴπω, πειθώμεθα πάντες
πομπῆς μὲν παυσάσθε βροτῶν, ὅτε κέν τις ἵκηται 180
ἡμέτερον πρὸς ἄστυ· Ποσειδάωνι δὲ ταύρους
δωδεκα κεκριμένους ἱερεύσομεν, αἴ κ' ἐλεήσῃ,
μηδ' ἡμῖν περιμήκες ὄρος πόλει ἀμφικαλύψῃ."
Ὣς ἔφαθ', οἱ δ' ἔδεισαν, ἑτοιμάσσαντο δὲ ταύρους
ἐς οἱ μὲν ρ' εὔχοντο Ποσειδάωνι ἄνακτι 185
δῆμον Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ἑστάοτες περὶ βωμον. ὁ δ' ἐγρετο δῖος Ὀδυσσεὺς
εὕδων ἐν γαίῃ πατρωίῃ, οὐδέ μιν ἔγνω,
ἤδη δὴν ἐόων· περὶ γὰρ θεος ἦέρα χεῦε

way. Then near her came the Earth-shaker and turned her to stone, and rooted her fast beneath by a blow of the flat of his hand, and then he was gone.

But they spoke winged words to one another, the Phaeacians of the long oars, men famed for their ships. And thus would one speak, with a glance at his neighbour:

"Ah me, who has now bound our swift ship on the sea as she sped homeward? Lo, she was in plain sight."

So would one of them speak, but they knew not how these things were to be. Then Alcinous addressed their company and said:

"Lo now, verily the oracles of my father, uttered long ago, have come upon me. He was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a beautiful ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her, and would fling a great mountain about our town. So that old man spoke, and lo, now all this is being brought to pass. But now come, as I bid let us all obey. Cease ye to give convoy to mortals, when anyone comes to our city, and let us sacrifice to Poseidon twelve choice bulls, if haply he may take pity, and not fling a lofty mountain about our town."

So he spoke, and they were seized with fear and made ready the bulls. Thus they were praying to the lord Poseidon, the leaders and counsellors of the land of the Phaeacians, as they stood about the altar, but Odysseus awoke out of his sleep in his native land. Yet he knew it not after his long absence, for about him the goddess had shed a mist, even

Παλλὰς Ἀθηναίη, κουρη Διος, δῶρα μοι αὐτὸν 190
δίνησον τεύξειν δεσμὸν τε μυθήσασθαι,
μὴ μοι πρὶν ἄλοχος γουνὸν δόμεν τε φίλον τε,
πρὶν πάσαν μνηστῆρας ὑπερβάσειν ἀπόπισθε.
τοῦνεκ' ἐν' ἀλλοιόφρων φαινόμεστα πάντα δ' ἀνύω,
ἀστρωτοί τε δίφροιο λίμνης τε πάνορμοι 195
πόντοι τ' ἠλιβάτοι καὶ δεινόφρων τηλεθόωντα
στῆν δ' ἄρ' ἀναίξας καὶ ἐ' εἰσιδε πάτρικα γαῖαν
φώνεν τ' ἄρ' ἔπεσι καὶ ἐ πεπλήγετο μέρμερα
χρόνοι κατατρόπωσα', ἀλοφυρόμενος δ' ἔπος ἠνδα
"Ὦ μοι ἔγω, τέων αὖτε βροτῶν ἐν γαῖαν ἱκάνω, 200
ἢ ἐ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἢ φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεοῦδης.
πῇ δὴ χρήματα πολλὰ φέρω τάδε, πῇ τε καὶ αὖτος
πλάζομαι, ὁ δ' ἄφελον μείνας παρὰ Φαιήκεσσιν
αὐτοῦ· ἔγω δὲ κεν ἄλλον ὑπερμενέων βασιλῆος 205
ἵκοιμην, ὅς κέν μ' ἄφελοι καὶ ἔτεμοιν νοεῖσθαι.
νῦν δ' οὔτ' ἄρ πῃ θεσθαι ἐνιστάμαι, οὐδὲ μὲν αὖτοῦ
πείλιψω, μὴ τοῦ μοι ὄλωρ ἄλλοισι γένηται.
ἢ τοῦτο, οἷα ἄρα πάντα νοήμονος οὐδὲ δίκαιος
ἥεν Φαιήκων ἡγήτορες ἠδὲ μέδοντες, 210
οἵ μ' ἐς ἄλλην γαῖαν ἀπήγαγον, ἢ τέ μ' ἔφαντο
ἵξειν εἰς Ἰθάκην εἰδομένον, οὐδ' ἐτέλεσσαν.
Ζεὺς σφεῖς τίσαιτο ἱκετήσιος, ὅς τε καὶ ἄλλους
ἀνθρώπους ἐφορᾷ καὶ τίνυται ὅς τις ἁμάρτῃ.
ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι, 215
μὴ τί μοι εἴχωσιν πόλιν ἐν νηῒ δῖοι ἄνοντες."
Ὣς εἰπὼν τρίποδας τε καὶ ἀμφιβόλους καὶ λέβητας
ἠρίθμει καὶ χρυσὸν ὑφαντά τε εἵματα πάλλα.

Pallas Athene, daughter of Zeus, that she might render him unknown, and tell him all things, so that his wife might not know him, nor his townsfolk, nor his friends, until the wooers had paid the full price of all their transgressions. Therefore all things seemed strange to their lord, the long paths, the bays offering safe anchorage, the steep cliffs, and the luxuriant trees. So he sprang up and stood and looked upon his native land, and then he groaned and smote both of his thighs with the flat of his hands, and miserably spoke and said:

"Woe is me, to the land of what mortals am I now come? Are they cruel, and wild, and unjust? or do they love strangers and fear the gods in their thoughts? Whither shall I bear all this wealth, or whither shall I myself go wandering on? Would that I had remained there among the Phaeacians, and had then come to some other of the mighty kings who would have entertained me and sent me on my homeward way. But now I know not where to bestow this wealth, yet here will I not leave it, lest haply it become the spoil of others to my cost. Out upon them, not wholly wise it seems nor just were the leaders and counsellors of the Phaeacians who have brought me to a strange land. Verily they said that they would bring me to clear-seen Ithaca, but they have not made good their word. May Zeus, the suppliant's god, requite them, who watches over all men, and punishes him that sins. But come, I will number the goods, and go over them, lest in my absence those men have carried off aught with them in the hollow ship."

So he spake, and set him to count the beautiful tripods, and the cauldrons, and the gold, and the

[illegible]

[illegible]

[illegible]

fair woven raiment, and of these he missed nothing. Then, mourning for his native land, he paced by the shore of the loud sounding sea, uttering many a moan. And Athene drew near him in the form of a young man, a herdsman of sheep, one most delicate as are the sons of princes. In a double fold about her shoulders she wore a well wrought cloak, and beneath her shining feet she had sandals, and in her hands a spear. Then Odysseus was glad at sight of her, and came to meet her and he spoke and addressed her with winged words:

"Friend, since thou art the first to whom I have come in this land, hail to thee, and mayest thou meet me with no evil mind. Nay save this treasure and save me, for to thee do I pray as to a god and am come to thy dear knees. And tell me this also truly, that I may know full well. What land, what people is this? What men dwell here? Is it some clear seen island, or a shore of the deep-bosomed mainland that lies resting on the sea?"

Then the gleaming, flashing-eyed Athene answered him: "A fool art thou stranger, or art come from far, if indeed thou asked of this land. Sure it is no wise so nameless, but full many know it, both all those who dwell toward the dawn and the sun and all those that are behind toward the misty darkness. It is a rugged one, not fit for driving horses, yet it is not utterly poor, though it be but narrow. There grows corn beyond measure and the wine grape as well, and the rain never fails it, nor the rich dew. It is a good land for pasturing goats and kine, there are trees of every sort, and in it lie pools for watering that fail not the year through. Therefore stranger the name of Ithaca has reached even to the land of Troy which, they say, is far from this land of Achaea."

Ὧδε φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
χαῖρεν δ' γαίης πατρῴης, ἐπεὶ οἱ ἐπέπτο
Παλλὰς Ἀθήνη, κούρη Διὸς αἰγιόχοιο
καὶ μιν φῶς ἔασε ἐπιστάσα πάρος τὸ πρὶν ἐόν·
αὐτὰρ ὁ γ' ἀλκήεσσα ἐίσατο, πολλὸν δ' ὁ γε λαῖφος μέθεν,
αἶψα δὲ οἱ στήθεσσι νόον πολυκερδέα θῆκεν.
Ἦ τοι μὲν Ἰθάκης γε καὶ ἐν Κρήτῃ εὐρείῃ
τηλοῦ ἔτι πάντων· νῦν δ' ἀλληλοῦθα καὶ αὐτοὶ
χρήματ' ἐν τεύχεσι λάπτομ' ἐπὶ πάντα τὰ φεύγω,
ἕνεκ' ἐμεῖο υἱὸς κατεκτάνον Ἰδομενῆος,
Ὀρσίλοχον τοῦ ἔκαστον, ὃς ἐν Κρήτῃ εὐρείῃ
ἀνέρας ἀλφήσταιν πάσι τεχέεσσι πεδέσσειν,
εἵνεκά μοι ἐπέρασσε τῆς λησίου ἤθελε πάσης
Τροιάδος, τὴν εἶνα' ἐνὶ πάθεσι θυμῷ,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε εἴματα πείρων,
οἴκαδ' ἐλθεῖν ἐμῷ πατρὶ χαριζόμενος θεράπαινον
ἐν μὲν δὴ Τροίῃ, ἀλλ' ἄλλοθι ἤματα πάντα
τῶν μὲν ἔπειτ' ἐπὶ οἶνον βάλον χαλεπαὶ δῆριν
ἀνδρόδεν, ἐγχείῃ ὀξείῃ λοιγηφόρῳ ἐν πεδίῳ·
νὺξ δὲ μάλα δυσφαρὴς ἐπέτη· οὐρανὸν, οὐδὲ τε ἤματα
ἀνθρώπων ἐνόησε, καθὸ δὲ ἑ θυμὸς ἀπούρας
αὐτὰρ ἔπειτ' ἐν τοῖς γε κατεπτάνον ὀξεῖ χαλκῷ,
αὐτὰρ ἔπειτ' ἐν τοῖς γε κ' ἐν Φοίνικας ἀνάγοντο
ἐλλιμένῳ· καὶ σφὶν μενοεικέα λπίδα δοῦν
τοῦ μ' ἀπελόντα Πυλόνδε κατεστήσαι καὶ ἵκεσθαι
ἢ ἐν Ἠλίδι δῖαν, ὅθι πρατέουσιν Ἐπειοί.
ἀλλ' ἤ τοι σφέας αὐτίκ' ἀπώσατο ἐν ἀνέμοιο
πολλὰ ἀκαζόμενον, οὐδ' ἤθελε ἐξανατῆσαι,
πάθον δὲ πλαγχθέντες ἰδεῖν ἀνέμοιο ἐνεκ' ἄτης.

So she spake, and the much-enduring, goodly Odysseus was glad, and rejoiced in his land, the land of his fathers, as he heard the word of Pallas Athene, daughter of Zeus, who bears the aegis, and he spoke, and addressed her with winged words, yet he spoke not the truth, but checked the word ere it was uttered, ever revolving in his breast thoughts of great cunning:

"I heard of Ithaca, even in broad Crete, far over the sea, and now have I myself come hither with these my goods. And I left as much more with my children, when I fled the land, after I had slain the dear son of Idomeneus, Orsilochus, swift of foot, who in broad Crete surpassed in fleetness all men that live by toil. Now he would have robbed me of all that booty of Troy for which I had borne grief of heart, passing through wars of men and the grievous waves, for that I would not shew favour to his father, and serve as his squire in the land of the Trojans, but commanded other men of my own. So I smote him with my bronze-tipped spear as he came home from the field lying in wait for him with one of my men by the roadside. A dark night covered the heavens, and no man was ware of us but unseen I took away his life. Now when I had slain him with the sharp bronze, I went straightway to a ship, and made prayer to the lordly Phoenicians, giving them booty to satisfy their hearts. I bade them take me aboard and land me at Pylos or at goodly Elis, where the Epeans hold sway. Yet verily the force of the wind thrust them away from thence sore against their will, nor did they purpose to play me false, but driven wandering from thence we came hither by night. With eager

σπουδῇ δ' ἐς λιμένα προερεσσάμεν, οὐδέ τις ἡμῖν
δόρπου μνήστις ἦν, μάλα περ χατέουσιν ἐλέσθαι, 290
ἀλλ' αὐτοὶ ἀποβάντες ἐκείμεθα νηὸς ἄπαντες.
ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κειμενόωτα,
οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἑλόντες
κάτθεσαν ἔνθα περ αὐτὸς ἐπὶ ψαμάθοισιν ἐκείμην,
οἱ δ' ἐς Σιδόνην εὖ ναιομένην ἀναβάντες 295
ᾤχοντ'· αὐτὰρ ἐγὼ λειπόμην ἀκαχήμενος ἦτορ."
Ὣς φάτο, μειδήσας δὲ θεὰ γλαυκῶπις Ἀθήνη,
χειρί τέ μιν κατέρεξε· δέμας δ' ἤλλετο γυναικὶ
καλή τε μεγάλη τε καὶ ἀγλαὰ ἔργα ἰδυῖα·
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα· 300
"Κερδαλέος κ' εἴη καὶ ἐπικλόπος ὃς σε παρελθοι
ἐν πάντεσσι δόλοισι, καὶ εἰ θεὸς ἀντιάσειε·
σχέτλιε, ποικιλομῆτα, δόλων ἅτ', οὐκ ἄρ' ἔμελλες,
οὐδ' ἐν σῇ περ ἐὼν γαίῃ, λήξειν ἀπάτων
μύθων τε κλοπίων, οἵ τοι πάροθεν φίλοι εἰσίν. 305
ἀλλ' ἄγε, μηκέτι ταῦτα λεγώμεθα, εἰδότε ἄμφω
κέρδε', ἐπεὶ σὺ μὲν ἐσσὶ βροτῶν ὀχ' ἄριστος ἁπάντων
βουλῇ καὶ μύθοισιν, ἐγὼ δ' ἐν πᾶσι θεοῖσι
μῆτίς τε κλέομαι καὶ κέρδεσιν· οὐδέ σύ γ' ἔγνως
Παλλάδ' Ἀθηναίην, κούρην Διός, ἥ τέ τοι αἰεὶ 310
ἐν πάντεσσι πόνοισι παρίσταμαι ἠδὲ φυλάσσω,
καὶ δέ σε Φαιήκεσσι φίλον πάντεσσιν ἔθηκα.
νῦν αὖ δεῦρ' ἱκόμην, ἵνα τοι σὺν μῆτιν ὑφήνω
χρήματά τε κρύψω, ὅσα τοι Φαιήκες ἀγαυοὶ
ὤπασαν οἴκαδ' ἰόντι, ἐμῇ βουλῇ τε νόῳ τε, 315
εἵνα σ' ἔασα τοι αἶσα δόμοις ἐν πουλυκοίροις
ἐλθεῖν· ἀνασχέσθαι· σὺ δὲ τετλάμεναι καὶ ἀνάγκῃ.

taste we rowed on into the harbour, nor had we any thought of supper, one as was our need of it, but even as we were we went forth from the ship and lay down, one and all. Then upon me came sweet sleep, a boon weariness but I very took my goods out of the hollow ship and set them where I myself lay on the sands. And they went on board and departed for the well-peopled land of Sidon, but I was left here, my heart sore troubled."

So he spoke, and the goddess, flashing-eyed Athene, smiled and stroked him with her hand, and changed herself to the form of a woman, comely and tall, and skilled in glorious handiwork. And she spoke, and addressed him with winged words:

"Cunning must he be and knavish, who would go beyond thee in all manner of guile, are, though it were a god that met thee. Good man, crafty in counsel, insatiate in deceit, not even in thine own land, it seems, wast thou to cease from guile and deceitful tales, which thou lovest from the bottom of thine heart. But come, let us no longer talk of this, being both well versed in craft, since thou art far the best of all men in counsel and in speech, and I among all the gods am famed for wisdom and craft. Yet thou did'st not know Pallas Athene, daughter of Zeus, even me, who ever stand by thy side and guard thee in all toils. Aye and I made thee to be loved by all the Phaeacians. And now am I come hither to weave a plan with thee and to hide all the treasure which the lordly Phaeacians gave thee by my counsel and will, when thou didst set out for home, and to tell thee all the measure of woe it is thy fate to suffer in thy well-built house. But do thou be strong, for bear it thou must, and

μηδε τῷ ἐκφάσθαι μήτ' ἀνδρῶν μήτε γυναικῶν,
πάντων, οὕνεκ' ἄρ' ἦλθες ἀλωμένος, ἀλλὰ σιωπῇ
πάσχειν ἄλγεα πολλά, βίας ὑποδεγμένος ἀνδρῶν." 310
Τὴν δ' ἀπαμειβόμενος προσέφη πολυμήτις Ὀδυσσεύς·
"Ἀργαλέον σε, θεά, γνώναι βροτῷ ἀντιβάσαντι,
καὶ μάλ' ἐπισταμένῳ· σὺ γὰρ αὐτὴν πάντα εἴσκεις
τοῦτο δ' ἐγὼν εὖ οἶδ', ὅτι μοι πάρος ἠπιη ἦσθα,
ἧος ἐνὶ Τροίῃ πολεμιζόμεν υἷες Ἀχαιῶν. 315
αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
βήμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
οὔ σέ γ' ἔπειτα ἴδον, κουρη Διός, οὐδ' ἐνόησα
νηὸς ἐμῆς ἐπιβᾶσαν, ὅπως τί μοι ἄλγεα κείοις,
ἀλλ' αἰεὶ φρεσὶν ᾗσιν ἔχων δεδαϊγμένον ἦτορ 320
ἡλώμην, ἧος με θεοὶ κακότητος ἔλυσαν
πρὶν γ' ὅτε Φαιήκων ἀνδρῶν ἐν πίονι δήμῳ
θάρσυνάς τε ἔπεσσι καὶ ἐς πόλιν ἤγαγες αὐτή.[1]
νῦν δέ σε πρὸς πατρὸς γουνάζομαι—οὐ γὰρ ὄίω
ἥκειν εἰς Ἰθάκην εὐδείελον, ἀλλά τιν' ἄλλην 325
γαῖαν ἀναστρέφομαι· σὺ δὲ καρτομέουσαν ὄίω
ταῦτ' ἀγορευέμεναι, ἵν' ἐμὰς φρένας ἠπεροπεύσῃς—
αἰνά μοι εἰ ἔτεόν γε φίλην ἐς πατρίδ' ἵκανω."
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"Αἰεί τοι τοιοῦτον ἐνὶ στήθεσσι νόημα· 330
τῷ σε καὶ οὐ δύναμαι προλιπεῖν δύστηνον ἐόντα,
οὕνεκ' ἐπητής ἐσσι καὶ ἀγχίνοος καὶ ἐχέφρων.
ἀσπάσιος γάρ κ' ἄλλος ἄνηρ ἀλαλήμενος ἔλθων
ἵετ' ἐνὶ μεγάροις ἰδέων παῖδάς τ' ἄλοχόν τε·

[1] Lines 320–3 were rejected by Aristarchus.

tell no man of them all nor any woman that thou hast come back from thy wanderings but in silence endure thy many griefs, and submit to the violence of men

Then Odysseus of many wiles answered her, and said "Hard is it, goddess, for a mortal man to know thee when he meets thee, how wise soever he be, for thou takest what shape thou wilt But this I know well, that of old thou wast kindly toward me, so long as we sons of the Achaeans were warring in the land of Troy But after we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, never since then have I seen thee, daughter of Zeus, nor marked thee coming on board my ship that thou mightest ward off sorrow from me Nay, I ever wandered on, bearing in my breast a stricken heart, till the gods delivered me from evil, even until in the rich land of the Phaeacians thou didst cheer me with thy words, and thyself lead me to their city But now I beseech thee by thy father—for I think not that I am come to clear seen Ithaca, nay, it is some other land over which I roam, and thou methinks, dost speak this in mockery to beguile my mind—tell me whether in very truth I am come to my dear native land."

Then the goddess, flashing-eyed Athene, answered him: "Ever such is the thought in thy breast, and therefore it is that I cannot leave thee in thy sorrow, for thou art soft of speech, keen of wit, and prudent. Eagerly would another man on his return from wanderings have hastened to behold in his hall his children and his wife, but thou art not

καὶ δ' οὔ πω φίλου ἐστὶ δαήμεναι οἷ δὲ πεπύσθαι, 225
πρὶν γ' ἔτι σῆς ἀλόχου πειρήσεαι, ἣ τέ τοι αὖτως
ἤματα δὴ μεγάροισιν, ὀϊζύραι δὲ οἱ αἰεὶ
φίνουσιν νύκτες τε καὶ ἤματα δάκρυ χέουσα.[1]
αὐτὰρ ἐγὼ τό μὲν οὔ πω ἀπιστέον, ἀλλ' ἐνὶ θυμῷ
ᾔδη, ἃ κοσμήσαις ὀλέσας ἄπο πάντας ἑταίρους 240
ἀλλά τοι οὐκ ἐθέλησε Ἰοκαστίδαιο μάχεσθαι
πατροκασιγνήτῳ, ὅς τοι κότον ἔνθετο θυμῷ,
χωόμενος ὅτι οἱ νίον φίλον ἐξαλάλησε.
ἀλλ' ἄγε τοι δείξω Ἰθάκης ἔδος, ὄφρα πεποιθῇς.
Φόρκυνος μὲν δὴ ἐστὶ λιμὴν, ἁλίοιο γέροντος, 245
ἐν δ' ἐπὶ κρατὸς λιμένος τανιφύλλος ἐλαίη
ἀγχοθι δ' αὐτῇς ἄντρον ἐπήρατον ἠερόειδες,
ἱερὸν νυμφάων, αἳ νηΐδες κεκλήαται.[2]
τοῦτο δέ τοι σπέος ἐστὶ[3] καταρέφες ἔνθα σὺ πολλὰς
ἕρδεσκες νυμφῆσι τελήεσσας ἑκατόμβας· 250
τοῦτο δὲ Νήριτον ἐστὶν ὄρος κατάσκιον ὕλῃ."
Ὣς ἀπόρουσα θεὰ σπεῖσ' ἔνδοθεν· ἦλθε δὲ χθὼν
γηθήσας τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεὺς,
χαίρων ᾗ γαίῃ, τοῦνεκ' δὲ ζείδωρος ἄροιρα.
αὐτίκα δὲ νυμφῆς ἤρησατο, χεῖρας ἀνασχών· 255
"Νυμφαι νηΐδες, κοῦραι Διός, οὐ πάρ ἐγώ γε
ἔφην ὔμμ' ἰδέειν· νῦν δ' αἰ χολῇ ἀγανοῖσι
χαίρετ'· ἀτὰρ καὶ δῶρα διδώσομεν, ὡς τὸ πάροιθε,
εἰ κεν ἐμὶ φροφρὼν με Διὸς θυγάτηρ ἀγελείη
αὐτόν τε ζωεῖν καὶ μοι φίλον υἱὸν ἀείξῃ." 260
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη

[1] Lines 233–8 were rejected by Aristarchus.
[2] Lines 241–4 (= 103–6), are omitted in many MSS.
[3] ἐστὶ: οἶδε.

yet minded to know or learn of aught, till thou hast furthermore proved thy wife, who abides as of old in her halls, and ever sorrowfully for her the nights and days wane, as she weeps. But as for me, I never doubted of this, but in my heart knew it well, that thou wouldest come home after losing all thy comrades. Yet, thou must know, I was not minded to strive against Poseidon, my father's brother, who laid up wrath in his heart against thee, angered that thou didst blind his dear son. But come, I will shew thee the land of Ithaca, that thou mayest be sure. This is the harbour of Phorcys, the old man of the sea, and here at the head of the harbour is the long leafed olive tree, and near it is the pleasant, shadowy cave, sacred to the nymphs that are called Naiads. This, thou must know, is the vaulted cave in which thou wast wont to offer to the nymphs many hecatombs that bring fulfilment, and yonder is Mount Neritos, clothed with its forests."

So spake the goddess, and scattered the mist, and the land appeared. Glad then was the much-enduring, godly Odysseus, rejoicing in his own land, and he kissed the earth, the giver of grain. And straightway he prayed to the nymphs with upstretched hands:

"Ye Naiad Nymphs, daughters of Zeus, never did I think to behold you again, but now I hail you with loving prayers. Aye, and gifts too will I give, as aforetime, if the daughter of Zeus, she that drives the spoil, shall graciously grant me to live, and shall bring to manhood my dear son."

Then the goddess, flashing-eyed Athene, answered:

"Θαρσει, μη τοι ταῦτα μετα φρεσὶ σῇσι μελόντων,
ἀλλὰ χρηματα μὲν μυχῷ ἄντρου θεσπεσιοιο
θεσμεν αυτίκα νῦν, ἵνα περ τάδε τοι σόα μιμνῃ·
αυτοι δε φραζωμεθ' ὅπως ὀχ' ἄριστα γενηται." 365
Ὡς ἐπόυσα θεά δινε σπεος ἠεροειδες,
μαιομένη κευθμῶνας ἀνὰ σπεος· αυτὰρ Ὀδυσσευς
ἄσσον πασ' ἐφορει, χρυσὸν καὶ ἀνειρία χαλκὸν
εἵματά τ' εὐποιητα, τα οἱ Φαίηκες ἔδωκαν,
καὶ τὰ μὲν εὖ κατεθηκε, λιθον δ' ἐπεθηκε θυρῃσι 370
Παλλὰς Ἀθηναιη, κουρη Διὸς αἰγιοχοιο.
τὼ δὲ καθεζομένω ἱερῆς παρὰ πυθμεν' ἐλαίης
φραζεσθην μνηστῆρσιν ὑπερφιαλοισιν ὄλεθρον.
τοῖσι δε μυθων ἦρχε θεὰ γλαυκῶπις Ἀθηνη·
"Διογενες Λαερτιαδη, πολυμηχαν' Ὀδυσσεῦ, 375
φραζεν ὅπως μνηστῆρσιν ἀναιδεσι χεῖρας ἐφησεις,
οἳ δή τοι τριέτες μέγαρον κάτα κοιρανέουσι,
μνωμενοι ἀντιθεην ἄλοχον καὶ δῶρα διδοντες·
ἡ δε σον αἰεὶ νοστον ὀδυρομένη κατὰ θυμον
πάντας μὲν β' ἔλπει καὶ ὑπισχεται ἀνδρι ἑκαστῳ, 380
ἀγγελιας προιεῖσα, νόος δέ οι ἄλλα μενοινᾷ."
Τὴν δ' ἀναμειβομένος προσέφη πολυμητις
Ὀδυσσευς·
"Ὦ πόποι, ἦ μάλα δὴ Ἀγαμέμνονος Ἀτρεΐδαο
φθισεσθαι κακον οἶτον ἐνι μεγαροισιν ἔμελλον,
εἰ μή μοι συ ἕκαστα, θεα, κατὰ μοῖραν ἔειπες. 385
ἀλλ' ἄγε μῆτιν ὕφηνον, ὅπως ἀποτισομαι αὐτούς·
πάρ δε μοι αὐτὴ στηθι, μενος πολυθαρσες ἐνεῖσα,
οἷον ὅτε Τροιης λύομεν λαπαρὰ κρηδεμνα.
εἰ κε μοι ἐν μεμανῖα παρασταιης, γλαυκῶπις,

him again. "Be of good cheer and let not these things distress thy heart. But set to now fresh with oil the goods in the innermost recess of the wondrous cave, where they may abide for thee in safety and let us ourselves take thought how all may be for the best."

So saying the goddess entered the shadowy cave and searched out its hiding places. And Odysseus brought all the treasure to her the gold and the enduring bronze and the finely wrought raiment, which the Phaeacians gave him. These things he carefully laid away and Pallas Athene, daughter of Zeus, who bears the aegis, set a stone at the door. Then the two sat them down by the trunk of the sacred olive tree and devised death for the insolent wooers. And the goddess, flashing-eyed Athene, was the first to speak saying:

"Son of Laertes sprung from Zeus, Odysseus of many devices, take thought how thou mayest put forth thy hands on the shameless wooers, who now for three years have been lording it in thy house, woosing the godlike wife and offering wooers' gifts. And she as she mourns for thee looketh for the coming of thee, and has promises for each man, sending them messages, but her mind is set on other things."

Then Odysseus of many wiles answered her and said: "Lo now of a surety I was like to have perished in my house by the evil fate of Agamemnon, son of Atreus, hadst not thou goddess, duly told me all. But come weave some plan by which I may requite them and stand thyself by my side, and endue me with dauntless courage, even as when we loosed the bright diadem of Troy. Wouldst thou but stand by my side, thou flashing eyed one, so eager as thou

[illegible] 590
[illegible]

[illegible]

[illegible] 595
[illegible]

[illegible] 600
[illegible]

[illegible] 605
[illegible]

[illegible] 610
[illegible]

[illegible] 615
[illegible]

Odyssey

[illegible]

[illegible]

[illegible]

wast then I would fight even against three hundred men, with thee, mighty goddess, if with a ready heart thou wouldest give me aid.

Then the goddess flashing-eyed Athene, answered him: "Yea verily, I am with thee and will not forget thee when we are busied with this work, and meanwhile many a one of the wooers that devour thy substance shall besprinkle the vast earth with his blood and brains. But come, I will make thee unknown to all mortals. I will shrivel the fair skin on thy supple limbs, and destroy the flaxen hair from off thy head, and clothe thee in a ragged garment, such that one would shudder to see a man clad therein. And I will dim thy two eyes that were before so beautiful, that thou mayest appear mean in the sight of all the wooers, and of thy wife and of thy son whom thou didst leave in thy house. And for thyself, do thou go first of all to the swineherd who keeps thy swine, and within has a kindly heart towards thee, and loves thy son and constant Penelope. Thou wilt find him abiding by the swine, and they are feeding by the rock of Coraxi and the spring Arethusa, eating acorns to their heart's content and drinking the black water that gives wine, which cause the rich flesh of swine to waxe fat. There do thou stay, and sitting on his side question him of all things while I go to Sparta, the land of fair women, to summon thence Telemachos, thy dear son, Odysseus, who went to spacious Lacedaemon to the house of Menelaos, to seek tidings of thee if thou wast still anywhere alive."

Then Odysseus of many wiles answered her: "Why then, I pray thee, didst thou not tell him, thou whose mind knows all things? Nay, was it

ἢ ἵνα τοι καὶ κεῖνος ἀλωμένος ἄλγεα πάσχῃ
πόντον ἐπ' ἀτρύγετον, βιότου δέ οἱ ἄλλοι ἐόντες,"
Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκώπις Ἀθήνη 620
"Μὴ δή τοι κεῖνός γε λίην ἀνθυμίος ἔστω.
αὐτή μὲν πόμπευον, ἵνα κλέος ἐσθλὸν ἕοιτο
κεῖσ' ἐλθών· ἀτὰρ οὔ τιν' ἔχει πόνον, ἀλλὰ ἑκηλος
ἥσται ἐν Ἀτρείδαο δόμοις, παρὰ δ' ἔσπετα κεῖται.
ἦ μὲν μιν λοχόωσι νέοι σὺν νηῒ μελαίνῃ, 625
ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι
ἀλλὰ τά γ' ἐνὶ ἕλοι, πρὶν καί τινα γαῖα καθέξει
ἀνδρῶν μνηστήρων, οἳ τοι βιότου κατέδουσιν."
Ὣς ἄρα μιν φαμένη ῥαβδῷ ἐπεμάσσατ' Ἀθήνη.
καρψὲν μὲν χροὰ καλὸν ἐνὶ γναμπτοῖσι μέλεσσι, 630
ξανθὰς δ' ἐκ κεφαλῆς ἤλασε τριχάς, ἀμφὶ δὲ δέρμα
πάντεσσιν μελέεσσι παλαιοῦ θῆκε γέροντος,
κνυζώσας δέ οἱ ὄσσε πάρος περικαλλέ' ἐόντε
ἀμφὶ δὲ μιν ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτώνα,
ῥωγαλέα ῥυπόωντα, καπῷ μεμαρυγμένα καπνῷ 635
ἀμφὶ δὲ μιν μέγα δέρμα ταχείης ἔσσ' ἐλάφοιο,
ψιλόν· δῶκε δὲ οἱ σκήπτρον καὶ ἀειπόα πήρην,
τετριμμένην ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
Τὼ γ' ἐς βουλεύσαντε διεστάτην. ἡ μὲν ἔπειτα
ἐς Λακεδαίμονα δῖαν ἔβη μετὰ παῖδ' Ὀδυσῆος. 640

haply that he too might suffer woes, wandering over the unresting sea, and that others might devour his substance."

Then the goddess, flashing-eyed Athene answered him: "Nay verily, not for him be thy heart overmuch troubled. It was I that guided him, that he might win good report by going thither, and he has no toil but sits in peace in the palace of the son of Atreus, and good cheer past telling is before him. True, young men in a black ship lie in wait for him, eager to slay him before he comes to his native land, but methinks the issue not so. Ere that shall the earth cover many a one of the wooers that devour thy substance."

So saying, Athene touched him with her wand. She withered the fair flesh on his supple limbs, and destroyed the flaxen hair from off his head, and about all his limbs she put the skin of an aged old man. And she dimmed his two eyes that were before so beautiful, and clothed him in other raiment, a vile ragged cloak and a tunic tattered, garments and foul, begrimed with the smoke. And about him she cast the great skin of a swift hind, stripped of the hair, and she gave him a staff and a miserable wallet, full of holes, slung by a twisted cord.

So when the two had thus taken counsel together, they parted, and thereupon the goddess went to goodly Lacedaemon to fetch the son of Odysseus.

Ε

Αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν
χῶρον ἀν' ὑληεντα δι' ἄκριας, ᾗ οἱ Ἀθήνη
φράζε δῖον ἱφορβόν, ὁ οἱ βιότοιο μάλιστα
κηδετο οἰκήων, οὓς κτήσατο δῖος Ὀδυσσεύς.
Τὸν δ' ἄρ' ἐνὶ προδόμῳ εὗρ' ἥμενον, ἔνθα οἱ αὐλὴ 5
ὑψηλὴ δεδμητο, περισκέπτῳ ἐνὶ χώρῳ,
καλή τε μεγάλη τε, περιδρόμοις· ἣν ἄρα συβώτης
αὐτὸς δείμαθ' ὕεσσιν ἀπουχομένοισι ἄνακτος,
νοσφιν δεσποίνης καὶ Λαέρταο γέροντος,
ῥυτοῖσιν λάεσσι καὶ ἀθρίγκωσεν ἀχέρδῳ. 10
σταυροὺς δ' ἔκτος ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα,
πυκνοὺς καὶ θαμέας,[1] τὸ μέλαν δρυὸς ἀμφικεάσας·
ἐντοσθεν δ' αὐλῆς συφεοὺς δυοκαιδεκα ποιεῖ
πλησίον ἀλλήλων, εἰνὰς συσὶν ἐν δὲ ἑκάστῳ
πεντηκοντα σύες χαμαιευνάδες ἐρχατόωντο, 15
θήλειαι τοσσάδες· τοὶ δ' ἄρσενες ἐκτὸς ἴασιν,
πολλὸν παυρότεροι· τοὺς γὰρ μινυθέσκον ἔδοντες
δυτιθεοι μνηστῆρες, ἐπεὶ προϊάλλε συβώτης
αἰεὶ ζατρεφέων σιάλων τὸν ἄριστον ἀπάντων·
οἱ δὲ τριηκόσιοί τε καὶ ἑξήκοντα πέλοντο. 20
πὰρ δὲ κύνες, θήρεσσιν ἐοικότες αἰὲν ἴασιν
τέσσαρες, οὓς ἔθρεψε συβώτης, ἄρχαμος ἀνδρῶν.

[1] θαμέας : μεγάλους.

BOOK XIV

But Odysseus went forth from the harbour by the rough path up over the wooded and through the heights to the place where Athene had pointed him that he should find the goodly swineherd who cared for his substance above all the slaves that goodly Odysseus had gotten.

He found him sitting in the fore hall of his house, where his court was built high in a place of wide outlook, a great and goodly court with an open space around it. This the swineherd had himself built for the swine of his master, that was gone, without the knowledge of his mistress and the old man Laertes. With huge stones had he built it, and set on it a coping of thorn. Without he had driven stakes the whole length this way and that, huge stakes, set close together, which he had made by splitting an oak to the black core,[1] and within the court he had made twelve sties close by one another as beds for the swine, and in each one were penned fifty wallowing swine, females for breeding, but the boars slept without. These were far fewer in numbers, for on them the godlike wooers feasted, and lessened them, for the swineherd ever sent in the best of all the fatted hogs, which numbered three hundred and sixty. By these ever slept four dogs, savage as wild beasts, which the swineherd had

[1] Others render, "splitting off the black bark."

αὐτὸς δ' ἀμφὶ ποδεσσιν ἑοῖς ἀραρισκε πέδιλα,
ταμνων δερμα βοειον εὐχροές· οἱ δε δὴ ἄλλοι
ᾤχοντ' ἄλλυδις ἄλλος ἅμ' ἀγρομένοισι συεσσιν,
οἱ τρεῖς· τῶν δὲ τέταρτον ἀποπροέηκε πόλινδε
σὺν ἀγέμεν μηστῆρσιν ὑπερφιάλοισιν ἀνωγεν,
ὄφρ' ἱερεύσαντες κοιεῶν κορεσαιατο θυμον.
Ἐξαπίνης δ' Ὀδυσῆα ἴδον κύνες ὑλακόμορροι.
οἱ μὲν κεκληγοντες ἐπεδραμον· αὐτὰρ Ὀδυσσευς
ἕζετο κερδοσύνῃ, σκῆπτρον δὲ οἱ ἔκπεσε χειρός
ἔνθα κεν ᾧ πάρ σταθμῷ ἀεικέλιον πάθε ἄλγος·
ἀλλὰ συβωτης ὦκα ποσι κραιπνοῖσι μετασπων
ἔσσυτ' ἀνὰ προθυρον, σκύτος δέ οἱ ἔκπεσε χειρος.
τους μὲν ὁμοκλήσας σαῖνεν κυνας ἄλλυδις ἄλλον
πυκνῆσιν λιθαδεσσιν· ὁ δε προσέειπεν ἄναστα·
"Ὦ γέρον, ἦ ὀλίγου σε κύνες διεδηλήσαντο
ἐξαπίνης, καί κέν μοι ὀλεγχείην κατέχευας.
καὶ δέ μοι ἄλλα θεοὶ δοσαν ἀλγεά τε στοναχας τε
ἀντιθεου γὰρ ἄναστος ὀδυρομαιος καὶ ἀχευων
ἥμαι, ἀλλοισιν δὲ σύας σιάλους ἀτιτάλλω
ἔδμεναι· αὐτὰρ κεῖνος ἐλελδομενος πιον ἐδωδῆς
πλαζετ' ἐπ' ἀλλοθροων ἀνδρῶν ὄ τ' μόν τε πολιν τε,
εἴ που ἔτι ζωει καὶ ὁρᾷ φάος ἠελίοιο.
ἀλλ' ἕπεο, κλισιηνδ' ἴομεν, γέρον, ὄφρα καὶ αὐτός,
σιτου καὶ οἴνοιο πορεσσάμενος κατὰ θυμον,
εἴπῃς ὁππόθεν ἐσσι καὶ οσσόσα κηδε' ἀνέτλης."
Ὣς εἰπὼν κλισιηνδ' ἡγησατο δῖος ὑφορβος,
εἷσεν δ' εἰσαγαγων, ῥῶπας δ' ὑπέχευε βασείας,
ἐστόρεσεν δ' ἐπὶ δέρμα ἰσανθέος ἀγρίου αἰγός,

reared, a leader of men. But he himself was fitting boots about his feet, cutting an ox-hide of good colour, while the others had gone, three of them, one here, one there, with the droves of swine, and the fourth he had sent to the city to drive perforce a boar to the insolent wooers, that they might slay it and satisfy their souls with meat.

Suddenly then the baying hounds caught sight of Odysseus, and rushed upon him with loud barking, but Odysseus sat down in his cunning, and the staff fell from his hand. Then even in his own farmstead would he have suffered cruel hurt, but the swineherd with swift steps followed after them, and hastened through the gateway, and the hide fell from his hand. He cried aloud to the dogs, and drove them to his way and that with a shower of stones, and spoke to his master, and said:

"Old man, verily the dogs were like to have torn thee to pieces all of a sudden, and on me thou wouldest have shed reproach. Aye, and the gods have given me other griefs and sorrows. It is for a god-like master that I mourn and grieve, as I abide here, and rear fat swine for other men to eat, while he, haply in want of food, wanders over the land and city of men of strange speech, if indeed he still lives and sees the light of the sun. But come with me, let us go to the hut, old man, that when thou hast satisfied thy heart with food and wine, thou too mayest tell whence thou art, and all the woes thou hast endured."

So saying, the goodly swineherd led him to the hut, and brought him in, and made him sit, strewing beneath thick brushwood, and thereon spreading the skin of a shaggy wild goat, large and hairy, on which

αὐτοῦ ἐνείναιον, μέγα καὶ δασύ. χαῖρε δ' Ὀδυσσεὺς
ὅττι μιν ὃς ὑπέδεκτο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Ζεύς τοι δοιη, ξεῖνε, καὶ ἀθανατοι θεοι ἄλλοι
ὅττι μαλιστ' ἐθέλεις, ὅτι μα πρόφρων ὑπεδέξω."
Τον δ' ἀπαμειβομενος προσέφης, Εὔμαιε συβωτα· 55
"Ξεῖν', οὔ μοι θεμις ἐστ', οὐδ' εἰ κακίων σεθεν ἔλθοι,
ξεῖνον ἀτιμῆσαι· πρὸς γαρ Διός εἰσιν ἅπαντες
ξεῖνοί τε πτωχοί τε· δόσις δ' ὀλίγη τε φίλη τε
γίγνεται ἡμετερη· ἡ γαρ δμωων δικη ἐστὶν
αἰεὶ δειδιοτων, ὅτ' ἐπικρατεωσιν ἄνακτες 60
οἱ νεοι. ἦ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν,
ὅς κεν ἐμ' ἐνδυκεως ἐφίλει καὶ κτῆσιν ὀπασσεν,
οἶκόν τε κλῆρον τε πολυμνηστην τε γυναῖκα,
οἷά τε φ' οἰκῆι ἄναξ εὔθυμος ἔδωκεν, 63
ὅς οἱ πολλὰ κάμῃσι, θεος δ' ἐπὶ ἔργον ἀέξῃ, 65
ὡς καὶ ἐμοὶ τοδε ἔργον ἀέξεται, ᾧ ἐπιμίμνω.
τῷ κέ με πολλ' ὤνησεν ἄναξ, εἰ αὐτοθ' ἐγήρα·
αλλ' ὀλεθ'—ὡς ὄφελλ' Ἑλένης ἀπὸ φῦλον ὀλεσθαι
πρόχυν, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε·
καὶ γὰρ κεῖνος ἔβη Ἀγαμέμνονος εἵνεκα τιμῆς 70
Ἴλιον εἰς εὔπωλον, ἵνα Τρωεσσι μάχοιτο."
Ὣς εἰπὼν ζωστῆρι θοῶς συνέαργε χιτῶνα,
βῆ δ' ἴμεν ἐς συφεούς, ὅθι ἕθνεα ἔρχατο χοίρων.
ἔνθεν ἑλὼν δύ' ἔκτεινε καὶ ἀμφοτέρους ἱέρευσεν,
εὖσέ τε μίστυλλέν τε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν. 75
ἑπτήσας δ' ἄρα πάντα φέρων παρέθηκ' Ὀδυσῆι

he was himself wont to serve. And Odysseus was glad that he gave him such welcome and space, and addressed him:

"Stranger, may Zeus and the other immortal gods grant thee what most thou desirest, since thou with a ready heart hast given me welcome."

To him then, O swineherd Eumaeus, did thou make answer and say: "Nay, stranger, it were not right for me even though one meaner than thee were to come to my lodge, to slight a stranger; for from Zeus are all strangers and beggars, and a gift though it be, is welcome from such as we. Yours, then, the gift of a slave, ever in fear when ever there is lords over us, young masters such as yours. For verily the gods have stayed the return of him who would have used me with all kindness, and would have given me possessions of my own, a house and a bit of land, and a wife sought of many suitors, even such things as a kind master gives to his slave, who has toiled much for him, and whose labour the god makes to prosper, even as this work of mine prospers to which I give heed. Therefore would my master have made a rich man of me if he had grown old there at home. Yet he perished, and I wish all the kindred of Helen had perished in utter ruin, since he, too, sundered the knees of many warriors. For he too went forth to Ilion, accompanying for Agamemnon to fight, famed for its horses, that he might fight with the Trojans."

So saying, he quickly hoisted up his tunic with his belt, and went to the sties, where the droves of swine were penned. Choosing two from thence, he brought them in and slew them both, and singed, and cut them up, and spitted them. Then, when he had roasted all, he brought and set it before Odysseus,

θερμ' αὐτοῖς ἐρέλοισιν· ἀ δ' ἄλφιτα λευκὰ πάλυνεν
ἐν δ' ἄρα οἱ σπεῖρεν κρόμυον μελιηδέα οἶνον,
πίστε δ' ἀνιόν ἔχεν· ἐπιτορνύων δὲ προσηύδα
"Ἔσθιε νῦν, ὦ ξεῖνε, τά τε ἔμμορε κῶν ἐόντα, 80
χοῖρε· ἄτερ σιάλοιο γε σῶας μηστώνας ἔδουσιν,
οὐνεκ' ἐπεὶ δὴ φοιτόωντες ἐνὶ φρεσὶν οὐδ' ἐλάγιστον.
οὐ μὲν σχετλίη ἔργα θεοὶ μάκαρες φιλέουσιν,
ἀλλὰ δίκην τίουσι καὶ εἴσιμα ἔργ' ἀνθρώπων.
καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἵ τ' ἐπὶ γαίης 85
ἀλλοτρίης βώσιν καὶ σφισ Ζεὺς λπίδα δώῃ,
πλησάμενοι δὲ τε νῆας ἔβαν οἴκονδε νεεσθαι,
καὶ μὲν τοῖς ἐπιόσσε κρατερὸς ὄδυνος ἐν φρεσὶ πίπτει.
ὧδε δὲ καὶ τοῖσιν, θεοὶ ὅ τιν' ἐλθοιεν ἐπ' ἀ-
νείσιον λιμόν· ὀλέθρου, ἐπ' οὐκ ἐπιλώνοι δικαιοσ- 90
μάσθαι οὐδὲ νεεσθαι ἐπὶ σφετέρ', ἀλλὰ δέηλοι
ἀτήματα δαρδάπτουσιν ὑπερβίον, οὐδ' ἐπὶ φείδω.
δεῦρο γὰρ νύκτες τε καὶ ἤματα τε Διός εἰσιν,
οὐ πω δ' ἐν ἱρανοῦ' ἱερήιον, οὐδὲ ἐν' οἶνο
οἶνον δὲ φοινιθόωντα ὑπερβίον ἐξαφύοντες. 95
ἦ γὰρ τε ζωή γ' ἦν ἐπιστεῖν· οὐ τίν τοσσῳ
ἀνέρων ἡρώων, οὐτ' ἠπειρόθι πάλαιπε
οὐτ' αὐτῆς Ἰθάκης· οὐδὲ ξυνεῖκοσι φωτῶν
ἐστ' ἄφενος τοσσοῦτον· ἄγω δὲ τε τοι καταλέξω
δοῦπα τ' ἐν ἠπείρῳ ἀγάλλ' τοσα πάντα ἄνωθεν, 100
τόσσα ἐνὶν ἐνὶ δόμοισι, τόθ' αὐτόλιν πλατέ' αἰγῶν
βοσκόμεν ξεῖνοι τε καὶ αὐτοῦ δμῶες ἄνωθε
ἐθάδα δ' αὐτόλιν πλατέ' αἰγῶν ἐνδέκα πάντα
δεξιτερῇ βοσκόμεν', ἐπὶ δ' ἄνωθε ἔθηλε δύοντες.
τῶν αὖ σφῶν ἕκαστος ἐπ' ἤματι μῆλον ἀγινεῖ, 105

[illegible] upon the [illegible] and spreading over it white [illegible] wool. [illegible] a [illegible] would be [illegible] [illegible] great wine and [illegible] [illegible] [illegible]

ζωτρεφέων αὐτῶν ὅς τις φαίνηται ἄριστος
αὐτάρ ἐγὼ σύς τεσσὶ φυλάσσω τε ῥύομαί τε,
καὶ σφι συῶν τὸν ἄριστον ἐὺ κρίνας ἀποπέμπω."
Ὣς φάθ', ὁ δ' ἐνδυκέως κρέα τ' ἤσθιε πῖνε τε οἶνον
ἀρπαλέως ἀκέων, κακὰ δὲ μνηστῆρσι φύτευεν. 110
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤρατο θυμὸν ἐδωδῇ,
καὶ οἱ πλησαμένῳ δῶκε σκύφον, ᾧ περ ἔπινεν,
οἴνου ἐμπλείου· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα
"Ὦ φίλε, τίς γάρ σε πρήματο σπουδαίοισιν ἐοῖσιν, 115
ὧδε μάλ' ἀφνειὸς καὶ ἀμύμονι ὡς ἀγορεύεις,
φῆς δ' αὖτον φθίσθαι Ἀγαμέμνονος εἵνεκα τιμῆς
εἰνά μοι, εἰ κέ ποθι γνῶω τοιοῦτον ἐόντα
Ζεὺς γάρ τοι τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
εἰ κέ μιν ἀγγείλαιμι ἰδών· ἐπὶ πολλὰ δ' ἀλήθην" 120
Τὸν δ' ἡμιβότ' ἔπειτα συβώτης, ὄρχαμος ἀνδρῶν·
"Ὦ γέρον, οὔ τις κεῖνον ἀνὴρ ἀλαλήμενος ἔλθων
ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν,
ἀλλ' ἄλλοτε κομιδῆς κεχρημένοι ἄνδρες ἀλῆται
ψεύδοντ', οὐδ' ἐθέλουσιν ἀληθέα μυθήσασθαι. 125
ὃς δὲ κ' ἀλητεύων Ἰθάκης ἐς δῆμον ἵκηται,
ἔλθων ἐς δέσποιναν ἐμὴν ἀπατήλια βάζει
ἡ δ' εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ,
καί οἱ ὀδυρομένῃ βλεφάρων ἄπο δάκρυα πίπτει,
ἣ θέμις ἐστὶ γυναικός, ἐπὴν πόσις ἄλλοθ' ὄληται. 130
αἶψα κε καὶ σύ, γεραιέ, ἔπος παρατεκτηναιο,
εἴ τίς τοι χλαῖναν τε χιτώνά τε εἵματα δοιῇ.

the women, even that one of the fated goats which seems to him the best. But as for me, I guard and keep these swine, and choose out with care and send them the best of the boars.

So he spoke, but he was eagerly eating flesh and drinking wine greedily in silence, and was preparing the seeds of evil for the wooers. But when he had dined and satisfied his soul with food, then the swineherd filled the bowl from which he was wont to drink and gave it to him full of wine, and he took it and was glad at heart, and he spoke, and addressed him with winged words:

"Friend, who was it who bought thee with his wealth, a man so very rich and mighty, as thou tellest? Thou saidest that he died to win revenge for Agamemnon. Tell me if haply I may know him, being such an one. For Zeus, I ween, and the other immortal gods know whether I have seen him, and could bring tidings, for I have wandered far."

Then the swineherd, a leader of men, answered him: "Old man, no wanderer that came and brought tidings of him could persuade his wife and his dear son, say at random, when they have need of entertainment, do vagrants lie and are not minded to speak the truth. Whosoever in his wanderings comes to the land of Ithaca goes to my mistress and tells a deceitful tale. And she, receiving him, kindly gives him entertainment and questions him of all things, and the tears fall from her eyelids, while she weeps, as is the way of a woman when her husband dies afar. And readily wouldest thou too, old man, fashion a story, if one would give thee a cloak and a

[1] Δήμητερ appears everywhere else to bear the meaning 'mother of corn.' The etymology is uncertain.

τοῦ δ' ἤδη μέλλουσι κίονες ταχινοί τ' οἰωνοί
μίνυνθ' ἑστηότες ἀρόσαι, ψυχὴ δὲ λελίητο
ἥ τόν γ' ἐν πόντῳ φόρον ἀχέοντ', ἐστὶν δ' αὐτοῦ 135
κείνου ἐπ' ἠπείρου ψαμαθῷ εἰλυμένα πολλή·
ἐκ τοῦ μὲν δὴ ἔπειτα, φίλοισι δὲ κηδέ' ἐπίσσω
πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχεται· οὐ γὰρ ἔτ' ἄλλον
ἤπιον ὀδὸν ἀνάγκη πιχήσομαι, ὅππόσ' ἐπέλθω,
εἰς ὅ κε πατρὸς καὶ μητέρος αὖτις ἵκωμαι 140
εἴκοσι, δόν πρώτον γεγάμην καὶ μ' ἐτρέφον αὖτοί,
ἐνθέ κε τῶν ἔτι τόσσον ὀϊόμαι, ἱέμενος περ
ὀφθαλμοῖσιν ἰδέσθαι ἐμὸν ἐν πατρίδι γαίῃ·
ἀλλά μ' Ὀδυσῆος πόθος αἴνυται ἀχομένοιο,
τόν μάλ' ἐγὼν ὦ ξεῖνε, καὶ οὐ παρεόντ' ἐνομίζειν 145
αἰδέομαι· περὶ γὰρ μ' ἐφίλει καὶ κήδετο θυμῷ
ἀλλά μοι ἤπιον εἰπὲ καὶ ἐσθλὸν καὶ νόσφιν ἐόντα."

Τὸν δ' αὖτε προσέειπε πολύμητις διῖος Ὀδυσσεύς·
"Ὦ φίλ', ἐπειδὴ πάμπαν ἀπεπτόμεν, οὐδ' ἔτι φύγοθ'
κείνου θλευόσεσθαι, θυμὸς δὲ τοι αἰὲν ἄπιστος 150
ἀλλ' ἔγω οὐκ αὖτοῦ μυθήσομαι, ἀλλά κεν ὄρφ,
ὅς κείνου Ὀδυσῆος· εὐαγγέλιον δὲ μοι ἔστω
αὐτίκ', ἐπεί κεν κεῖνος ἴκῃ τὰ ἑ δώματ' ἵκηται·
ἕσσαι μ' χλαῖνάς τε χιτῶνά τε, εἵματα καλά.[1]
πρὶν δὲ κε, καί μάλα περ κεχρημένος, οὔ τι δεχοίμην 155
ἐχθρὸς γὰρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσι
γίγνεται, ὃς πένης κέκορ ἀνάπτυλλα βάζει.
ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξείνη τε τράπεζα,
ἵστιη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω·
ἦ μάν τοι τάδε πάντα τελεῖται ὡς ἀγορεύω. 160

[1] Line 154 is omitted in most MSS.

tunic for raiment. But as for him, ere now dogs and swift birds are like to have torn the flesh from his bones, and his spirit has left him; or in the sea fishes have eaten him and his bones lie there on the shore, wrapped in deep sand. Thus has he perished yonder, and to his friends grief is prepared for days to come, to all, but most of all to me. For never again shall I find a master so kind, how far soever I go, not though I come again to the house of my father and mother, where at the first I was born and they reared me themselves. Yet it is not for them that I bewail more, though eager I be to behold them with my eyes and to be in my native land, as it is longing for Odysseus, who is gone, that wrings me. He, a stranger, absent though he is, I speak with awe, he greatly did love me and care for me at heart; but I call him my loved beloved, for a time he is not here.

Then the much-enduring goatherd Odysseus answered him: "Friend, since you doubt utterly make denial and declare that he will never come again, and your heart is ever unbelieving, therefore will I tell thee not at random but with an oath that Odysseus shall yet be. And yet may I have a reward for bearing good tidings, as soon as he shall come, and reach his home, clothe me in a cloak and tunic, goodly raiment. But ere that, how sore soever my need, I will accept naught; for hateful as my even as the gates of Hades is that man who, yielding to stress of poverty, tells a deceitful tale. Now be my witness Zeus, supreme of gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In

the course of this self same year Odysseus shall come hither as the old moon wanes, and the new appears. He shall return, and take vengeance on all those who here dishonour his wife and his glorious son."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Old man, neither shall I, Eumaeus, pay thee this reward for bearing good tidings, nor shall Odysseus ever come to his home. Nay drink in peace, and let us turn our thoughts to other things, and do not trouble me thus to my mind, for verily the heart in my breast is grieved whenever any one makes mention of my good master. But as for the oath, we will let it be, yet I would that Odysseus might come, even as I desire, I and Penelope, and the old man Laertes, and godlike Telemachus. But now it is for his son that I grieve unceasingly, even for Telemachus, whom Odysseus begot. When the gods had made him grow like a sapling, and I thought that he would be among men no worse than his dear father, glorious in form and comeliness, then some one of the immortals marred the wise spirit within him or happy some man, and he went to Mere Pylos after tidings of his father. For now the lordly wooers lie in wait on his homeward way, that the race of godlike Arceisiades may perish out of Ithaca, and leave no name. But verily we will let him be, he may be taken, or he may escape, and the son of Cronos stretch forth his hand to guard him. But come, do thou, old man, tell me of thine own

In rendering [illegible] by "day" instead of by "year" and in the interpretation of the whole passage, I have followed Monro.

καὶ μοι ταῦτ' ἀνείρεαι ἀνώνυμον ὄφρ' ἐθέλῃς
τοῦ πόθεν εἰς ἀνέρων· πόθεν τοι πόλις ἠδὲ τοκῆες,
ὅππῃ τ' ἐπὶ νῆας ἀφίκεο· πῇ δὲ σε ναῦται
ἤγαγον εἰς Ἰθάκην, τίνες ἀμφασίν ἐστ' ἐπιβῶτες
οὐ μὲν γὰρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι·" 195

Τὸν δ' αὖτ' ἀμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω,
εἴ μοι νῦν οἴκοι ἐστὶ χρόνος ἠδὲ τέταρπται
ἥν τε μάλ' ἡδύνῃσιν ἀλιστὸς ἐνθάδε νόστος,
δαινυέναι ἀλέγων, ἄλλοι δ' ἐπὶ ἔργον ἔτραπον 200
βοῦς τε καὶ οἰνάεντα καὶ ἐς ἐπιείριον ἄρουραν
οἴ τε διαμπερὲς αἶψα λέχος ἐμὸν ἀνέα θυμοῦ,
ἔστρωτο δὲ ξ' ἀνάγκῃ θεοὶ ἐστήσαν μεγάλῃ.
"Ἔνθα μὲν Κρήτεσσιν γένος εἴχομεν εὐρείαισιν,
δεῦρο ἀφικόμεθα πάλαι· πολλοὶ δὲ καὶ ἄλλοι 210
ἔσσονται μεταπρὸς ἡμῶν τράφεν τό κ' ἔτι νῦν γε
γένοιτο· ἐξ ἄλοχον ἐμὲ δ' ἐπέρασε τέκε μήτηρ
πολλάων, ἄλλα με ἔσον ἐθαρσύνεσκεν ἔτιμα
Κάστορ Ὑλακίδης, τοῦ ἐγὼ γένος εἴχομεν εἶναι
εἰ τόν' δὴ Κρήτεσσι θεὸς δὲ τίετο δῶρα 215
ὄλβῳ τε πλείστῳ τε καὶ υἱάσι εὐδοκιμοῦσι.
ἀλλ' ἤ τοι τόν ἄνδρα ἑλὼν θανάτοιο φέρουσα
εἰς Ἀΐδαο δόμονδε· τοὶ δὲ ζῶντ' ἐλέαιρον
παῖδες ἐπιφθίμοι καὶ ἐπὶ κληρον δάζοντο,
αὐτὰρ ἐμοὶ μάλα πᾶσα δόσαν καὶ ἐπὶ ἔπεμπον. 220
ἔνθ' ἐγὼν ἐν γουνοῖσι πολυκλήρου ἀνέρος εἶναι
ἐπὶ δὴν ἔασκον, ἐπεὶ οὐκ ἀνόφελλον ἔφα
οὐδὲ φυγοπτόλεμον· τὸν δ' ἤδη πάντα λέλυται
ἀλλ' ἔρπει πολέμῳ τό κ' ἐέλμενοι ἀντιόωντα

sorrows and declare me this truly, that I may know full well. Who art thou among men, and from whence? Where is thy city and where thy parents? On what manner of ship did st thou come and how did sailors bring thee to Ithaca? Who did they declare themselves to be? For mainly, methinks, didst thou come hither on foot.

Then the swineherd of many wiles answered him, and said: "Then verily I will frankly tell thee all. Would that now we two might have food and sweet wine for the whole to feast on in quiet here in the hut, and that others might go about their work; easily then might I tell on for a full year, and yet in no wise finish the tale of the woes of my spirit even all the woes that I have endured by the will of the gods.

"From broad Crete I declare that I am come by lineage, the son of a wealthy man. And many other sons too were born and bred in his halls, true sons of a lawful wife, but the mother that bore me was bought, a concubine. Yet Castor, son of Hylax, of whom I declare that I am sprung, honoured me even as his true-born sons. He was at that time honoured as a god among the Cretans in the land for his good estate, and his wealth, and his glorious sons. But the fates of death bore him away to the house of Hades, and his proud sons divided among them his substance, and cast lots thereof. To me they gave a very small portion, and allotted a dwelling. But I took unto me a wife from a house that had wide possessions, winning her by my valour, for I was no wrangler, nor a coward in fight. Now all that strength is gone, yet even so, in seeing the stubble, methinks thou mayest judge

γνωσεσθον· ἦ γάρ με ἔνη ἔχει ἄλοχος πολύκλη 215
ἥ μοι τὴν θυμὸς μοι Ἄρης τ' ἔδοσαν καὶ Ἀθήνη
καὶ μ' ἐξηπάτησεν· ἐστὶν τοιόνδε λοχοῦσα
δεύτερον ἀμφιπόλῃσι, κακὰ δυνατὸν φυτεύσαι
οὔ τοι μοι δύνατον πρὸς ὀσσόμενον θ' μοι ἀγόρευε,
ἀλλὰ πολὺ πρώτιστον ἀνωλόμενον ἔγχει θλάσσον 220
αὐτὸν δὲ σημήνασον ὁ τε μοι ἐν ζῶιν τελέσσειν
τοῖν δὲ δὲ πολέμου· ἔρχον δὲ μοι οὐ φίλον ἔσκε
οὐδ' ἀκεσφόλιν ἦ τε τοιόσδε ἀγλαὸν τέκοι,
ἀλλὰ μοι αἰεὶ τοῖς ἐπιφόρτιοι φίλοι ἦσαν
καὶ πόλεμοι καὶ ἔργοντες ἐν ξίφεσι καὶ ἐν ἀνδ, 225
λέγεμι· τὰ τ' ἄλλοισιν τε καταλιγκὰ τέλονται
αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τὰ τοῦ θεοὶ ἐν φόσι θ' ἔσκ
ἄλλοτ' γὰρ τ' ἄλλοισιν ἀ τὸ ἐπιτέρπεται ἔργοις
πολὺ μὲν γὰρ Ἰρόσε ἐπιστήμονας υἷας Ἀχαιῶν
ἐνοσίν ἀνδρόσιν ἦρξα καὶ ἐπιστόσιν υἷσσ' ἐν 230
ἄνδρας δὲ ἀλλοδόποντ, καὶ μοι μάλα τιν' ἔχεν πόλλ
τῶν ἐξαιρέτων μετόσεσσα, πολλὰ δ' ἐπιόσσ
λαγχάνω· αἶνα δὲ οἶσοι ὀφέλλοντα, καὶ ῥα ἔπειτα
δεῖσος τ' αἰδόμενος τε μετὰ Κρονίωνι τετύκμη

"Ἀλλ' ὅτε δὴ τὴν γε ἐπιτέρπον οἶον ἐν ἔσκα Ζεύς 235
ἔδωσεν· ἦ πόλλων αὐτὸν ἐνὶ γόνον· ἔλεον,
ἐν τοῖ' ἐν ἡρώων καὶ ἀγαθλίνων Ἰδόμενε
ἐπεὶ' ἀνηρόσθαι δὲ Ἴλιον· οὐδὲ τι μῆχος
ἦν ἀνόσασθαι, χαλεπὴ δ' ἔχε δῆμον φήμη.
ἔνθα μὲν ἐνιαυτὸν πολεμίζομεν υἷσι Ἀχαιῶν, 240
τῷ δεκάτῳ δὲ πόλιν Πριάμου πόρομεν ἐξ ἐθ'ιμον
αἰπὺν ἐν ὑπόσει, θεοὶ δ' ἐκόλεσσεν Ἀχαιοὺς.
αὐτὰρ ἐμοὶ δοῦλῳ κακὰ μήδετο μήτιετα Ζεύς·

what the gain was for every trouble in full measure encompass me. But then Ares and Athene gave me courage and strength that breaks the ranks of men, and whenever I picked the best warriors for an ambush among the men of evil for the foe, never did my proud spirit foretode death, but ever for the first did I leap forth and slay with my spear whoever of the foe gave way in flight before me! Such a man was I in war; but labour in the field was never to my liking, nor the care of a household which rears goodly children, but oared ships were ever dear to me and wars and polished spears and arrows, grievous things, whereat others are wont to shudder. But those things I were dear to me which a god put in my heart; for different men take joy in different works. For before the sons of the Achaeans set foot on the land of Troy, I had nine times led warriors and swift ships against foreign folk, and great spoil had ever fallen to my hands. Of this I would choose what pleased my mind, and much I afterwards obtained by lot. Thus my house straightway grew rich, and thereafter I became one feared and honoured among the Cretans.

"But when Zeus, whose voice is loud as star, devised that baleful journey which loosened the knees of many a warrior, then they bade me and glorious Idomeneus to lead the ships to Ilion, nor was there any way to refuse, for the voice of the people pressed hard upon us. There for nine years we sons of the Achaeans warred, and in the tenth we sacked the city of Priam and set out for home in our ships, and a god scattered the Achaeans. But for me, wretched man that I was, Zeus, the counsellor,

[1] Or possibly, "whereof was less fault of foot than I."

μιν γὰρ οἶον ἔμεινε τεταρπόμενοι τεκέεσσι
αὐτοῦ γ' ἀλόχῳ καὶ παιδεσσιν· αὐτὰρ ἔπειτα 245
Αἰγυπτοῖο μ' ἔπεμψε δόμον ἀνεμῶν ἐρατεινῶν,
νῆας δ' ἐπιλέξασθαι σὺν ἑταίροισι πάροιθεν.
ἐνθεν νῆας ἐπείλα, βόας δ' ἐπιμάρψατο λαός,
ἑξήμαρ μὲν ἔπειτα ἐμοὶ ἑταῖροι ἐπέοντο
δαινύντες· αὐτὰρ ἔπειν ἱερὰ πολλὰ παρείχον 250
θεοῖσιν τε μέζοιν αὐτοῖσί τε δαῖτα πένεσθαι.
ἑβδομάτῃ δ' ἀναβάντες ἀπὸ Κρήτης εὐρείης
ἐκλόομεν Βορέῃ ἀνέμῳ ἀκραέϊ καλῷ
βριδόμενοι, ὡς εἴ τε κατὰ ῥόον· οὐδέ τις οἶος
νηῶν πημάνθη, ἀλλ' ἀκήριοι καὶ ἄνευεν 255
ἥμεθα, τὰς δ' ἄνεμός τε κυβερνήτης τε ἴθυνεν.
Πέμπταιοι δ' Αἰγύπτου φόρεομεν ἰκόμεθα,
στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νῆας ἀμφιλίμενας.
ἔνθ' ἦ τοι μὲν ἔγω κελόμην ἑμοὺς ἔμμεναι ἑταίρους
αὐτοῦ παρ νηυσὶ μένειν καὶ νῆας ἔρυσθαι, 260
ἐπτέλεας δὲ κατὰ σκοπιὰς ἔπεμπον ἕκαστοι
οἱ δ' ὑβρει εἰξάντες, ἀτιμήσαντες μενεαίνω,
αἶψα μάλ' Αἰγυπτίων ἀλδήσαν πεδία καλλίστας ἀρούρας,
πορθέον, ἐς δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,
αὐτοὺς τ' ἐκτείνον· τάχα δ' ἐς πόλιν ἵκετ' ἀυτή 265
οἱ δὲ βοὴν ἀίοντες ἅμ' ἠοῖ φαινομένῃφιν
ἦλθον· πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων
χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος
φυζὰν ἐμοῖς ἑτάροισι πάσιν βάλεν, οὐδέ τις ἔτλη
μίμνειν ἐκπάγλοις· περὶ γὰρ κακὰ πάντοθεν ἦεν. 270
ἐν δ' ἡμῖν πολλοὺς μὲν ἐπώχετο ὀξέϊ χαλκῷ,
τοὺς δ' ἄγομεν ζωοὺς, σφέας ἐργάζεσθαι ἀνάγκῃ.

devised evil. For a month on end I remained, taking joy in my children, my wedded wife and my wealth; and then to Egypt did my spirit bid me voyage with my goodly comrades, when I had fitted out my ships with care. Nine ships I fitted out, and the host gathered speedily. Then for six days my trusty comrades feasted, and I gave them many victims, that they might sacrifice to the gods, and prepare a feast for themselves; and on the seventh we embarked and set out from broad Crete, with the North Wind blowing fresh and fair, and ran on easily as if down stream. No harm came to any of my ships, but free from scathe and from disease we sat, and the wind and the helmsman guided the ships.

"On the fifth day we came to fair-flowing Aegyptus, and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships, and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness, and led on by their own might straightway set about wasting the fair fields of the men of Egypt, and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then hearing the shouting the people came forth at break of day, and the whole plain was filled with footmen, and chariots and the flashing of bronze. But Zeus who hurls the thunderbolt cast an evil panic upon my comrades, and none had the courage to hold his ground and face the foe, for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But

αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶν ὧδε νοήσας
πολλὸν μ' ἐν ὀφθαλμοῖσι θανεῖν καὶ πόντον ἐπιστεῖν
αὐτοῦ ἐν Αἰγύπτῳ· ἐπεὶ γάρ ῥ' ἐμὲ πημ' ὑπέδεκτο— 275
αὐτίκ' ἄνω κρατὸς ἀνίην αἴτιον ἔθηκα
καὶ κακὸν ὤμοιιν, δόρυ δ' ἐκβάλον ἐκτόσε χειρός·
αὐτὰρ ἐγὼ βασιλῆος ἐναντίον ἤλυθον ἵππων
καὶ κύνα γουνάζ' ἑλών· ὁ δ' ἐρισάντε καὶ μ' ἐλέησεν,[1]
ἐς δίφρον δὲ μ' ἔσας ἄγεν οἴκαδε δακρυόεντα. 280
ἦ μέν μοι μάλα πολλὰ ἐπιστόμενος μελιηδέα,
ἱέμενος κτείναι—δὴ γὰρ κεχολώατο λίην—
ἀλλ' ἀνὰ κεῖνος δοῦπε, Διὸς δ' ἐπιίζετο μήνιν
ξείνιον, ὅς τε μάλιστα νεμεσᾶται κακὰ ἔργα.
"ἔνθα μὲν ἑπτάετες μένον αὐτόθι, πολλὰ δ' ἄγειρα 285
χρήματ' ἀν' Αἰγύπτιον ἄνδρας· δώδεκα γὰρ ἕπαντες.
ἀλλ' ὅτε δὴ ὀγδοάτον μοι ἐπιπλομένου ἔτος ἦλθεν,
δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδώς,
τρωκτής, ὃς δὴ πολλὰ κακ' ἀνθρώποισιν ἐώργει
ὃς μ' ἄγε παρπεπιθὼν ἐς φρένα, ὄφρ' ἱκόμεσθα 290
Φοινίκην, ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔασκε.
ἔνθα παρ' αὐτῷ μεῖνα τελεσφόρον εἰς ἐνιαυτόν.
ἀλλ' ὅτε δὴ μῆνά τε καὶ ἡμέρας ἐξετελεῖτο
ἀψ περιτελλομένου ἔτεος καὶ ἐπῆλθον ὧραι,
ἐς Λιβύην μ' ἐπὶ νηὸς ἐεσσάμενος πανσόφρονα 295
ψεύδεα βουλεύσας, ἵνα οἱ σὺν φόρτον ἄγοιμι,
κεῖθι δέ μ' ὃς παράσειε καὶ ἀξόμενον ἔνον ἕλοιτο.
τῷ ἑπόμην ἀεὶ νηός, ἀιόμενος περ, ἀνάγκῃ.
ἡ δ' ἔθεον Βορέῃ ἀνέμῳ ἀκραέι καλῷ,
μέσσον ὑπὲρ Κρήτης· Ζεὺς δέ σφισι μηδετ' ὄλεθρον. 300

[1] ἐλέησεν: ἐλέαινε.

in my heart Zeus himself put this thought. I would that I had rather died and met my fate there in Egypt, for at this was sorrow to give me welcome strange, twice I put off from my head my well-wrought helmet and the shield from off my shoulders, and let the spear fall from my hand, and went toward the chariot horses of the king. I clasped, and kissed his knees, and he delivered me, and took pity on me, and setting me in his chariot, took me weeping to his home. Verily full many rushed upon me with their ashen spears, eager to slay me, for they were exceeding angry. But he warded them off and had regard for the wrath of Zeus, the stranger's god, who above all others hath indignation at evil deeds.

"There then I stayed seven years, and much wealth did I gather among the Egyptians, for all men gave me gifts. But when the eighth circling year was come, then there came a man of Phoenicia, well versed in guile, a greedy knave, who had already wrought much evil among men. He prevailed upon me by his cunning and took me with him, until we reached Phoenicia, where lay his house and his possessions. There I remained with him for a full year. But when at length the months and the days were being brought to fulfilment, as the year rolled round and the seasons came on, he set me on a seafaring ship bound for Libya, having given lying counsel to the end that I should convey a cargo with him, but in truth that when there he might sell me and get a vast price. So I went with him on board the ship suspecting his guile, yet perforce. And she ran before the North Wind, blowing fresh and fair on a mid-sea course to the windward of Crete, and Zeus

ἀλλ' ὅτε δὴ Κρόνον μὲν ἐλείομεν, οὐδέ τις ἄλλῃ
φαίνετο γαίων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
ὄφρ' τότε κυανέῃ νεφέλῃ ἐέπασε Κρόνιον
νηὸς ὕπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ἐπ' αὐτῇ.
Ζεὺς δ' ἀμιδὶς βροντῆσε καὶ ἐμβάλε νηὶ κεραυνόν· 203
ἡ δ' ἐλελιχθὴ πᾶσα Διὸς πληγείσα κεραυνῷ,
ἐν δὲ θείειν πλῆτο· πάσον δ' ἐν νηὸς ἔκαστοι
αἱ δὲ κορωνηδὸν ἴσχεν περὶ νῆα μέλαιναν
κυμάσιν ἐμφόρεοντο· θεὸς δ' ἀπέκλινε νόστον.
αὐτὰρ ἐμοὶ Ζεὺς αὐτός, ἔχοντί περ ἄλγεα θυμῷ, 210
ἐστόν ἐμαιμάκετον νηὸς κυανοπρῴροιο
ἐν χείρεσσι θέκεν, ὄφρα φύγοιμι κακὸν τῆμα φύγοιμι.
τῷ ῥα περιπλαγχθεὶς φέρομην ἐλόοις ἀνέμοισιν,
ἐννῆμαρ φέρομην, δεκάτῃ δὲ με νυκτὶ μελαίνῃ
γαίῃ Θεσπρωτῶν πέλασεν μέγα κῦμα κυλινδόν. 215
ἔνθα με Θεσπρωτῶν βασιλεὺς ἐκόμισσατο φίλοιν
ἥρως ἄτερ ἄτης· τοῦ γὰρ φίλος υἱὸς ἐπέλθων
ἀθρόος καὶ κάμνοντα δεδμημένον ἤγε δὲ οἶκον,
χείρε ἀναστήσας, ὄφρ' ἵκετο δώματα πατρός·
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα δῦσεν. 220

Ἔνθ' Ὀδυσῆος ἔγω πευθόμην· κείνος γάρ ἔφασκε
ξείνοιο ἠδὲ φίλοιο ἵκοιτ' ἐς πατρίδα γαῖαν,
καί μοι κτήματ' ἔδειξεν ἅ οἱ ξυναγείραντ' Ὀδυσῆϊ,
χαλκόν τε χρυσόν τε πολύκμητόν τε σίδηρον
καί νύ κεν ἐς δεκάτῳ γενεὴν ἔτερόν γ' ἔτι βόσκοι· 225
τόσσα οἱ ἐν μεγάροισι κειμήλια κεῖτο ἄνακτος
τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο

devised destruction for the men. But when we had left Crete and no other land appeared but only sky and sea, then verily the son of Cronos set a dark cloud above the hollow ship, and the sea grew dark beneath it. Therewith Zeus thundered and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with noisome smoke, and all the crew fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But as for me, Zeus himself when my heart was consumed with woe, put into my hands the towing* mast of the dark-prowed ship that I might again escape destruction. Around this I clung, and was borne by the direful winds. For nine days I was borne, but on the tenth black night the great rolling waves brought me to the land of the Thesprotians. There the king of the Thesprotians, lord Pheidon, took me in, and asked no ransom, for his dear son came upon me, overcome as I was with cold and weariness, and raised me by the hand, and led me until he came to his father's palace, and he clothed me in a cloak and tunic, as raiment.

"There I learned of Odysseus, for the king said that he had entertained him, and given him welcome on his way to his native land. And he showed me all the treasure that Odysseus had gathered, bronze, and gold, and iron wrought with toil, verily unto the tenth generation would it feed his children after him, so great was the wealth that lay stored for him in the halls of the king. But Odysseus, he said, had

* Lit. "swinging." Others render "large," "of great length."

δε δρυος ἐκφεομαι Διος βουλῃ ἐπαειρομαι,
ὄφρα κε νοστησω· Ἰθακης δε πιονα δ' μοι
ἠ'η δην ἐστιν, ἡ ἀμφαδον ἠε κρυφηδον.
αὐτικα δε τοι ἐμ' αὐτον, ἀποστυφελιξω τε οἴκῳ,
νῆα κατειρυσθαι και ἐπαρτεσαι ἐμμεν ἑταιρους,
οἱ δη μοι πεμψουσι φιλην ἐς πατριδα γαιαν
ἀλλ' ἐμε τοιον ἀπεπεμψε· τυχησε γαρ ἐρχομενη νηὸς
ἐκ δρυος Θεσπρωτων ἐς Δουλιχιον πολυπυρον
ἐνθ' ἑ γε μ' ἡνωγει πεμψαι βασιλῆι Ἀκαστῳ
ἐνδυκεως· τοιοις δε κακη φροσυνη ἠρτηται βουλῇ
ἐμῳ ἐμοι, ὄφρ' ἔτι πολυν ἔνιπ' ἐπι πῆμα γενωμαι
ἀλλ' ὅτε γαιης πολλον ἀπεπλω ποντοπορος νηυς,
αὐτικα δουλιον ἦμαρ ἐμοι περιμηχανοωντο
ἐς μιν με χλαινας τε χιτωνα τε εἵματ' ἔδυσαν,
ἀμφι δε μοι βακος ἕλλο κακον βαλον ἠδε χιτωνα,
ῥυγαλεα, τά τε αὐτος ἐν ὀφθαλμοισιν ὁρηαι
ἐς πεδιον δ' Ἰθακης ἐνδειελον ἔργ' ἀφικοντο.
ἐνθ' ἐμε μιν κατεδησαν ἐνι σταθμῳ ἐπι πολυ
ἐντυφ' ἐνι στροφαλιγγι, αὐτοι δ' ἀποβαντες
δειπνουν παρὰ θινα θαλασσης δορπον ἕλοντο.
αὐτὰρ ἐμοι δεσμον μεν ἀνέτειλαν θεοι αὐτοι
ῥηϊδιως· κεφαλῇ δε κατὰ βακος ἀμφιελιξας,
ξεστον ἐφολκαιον κατεβας ἐπι λαινον θαλασσης
στῆθος, ἐπειτα δε χερσι διηρασ' ἀμφοτερῃσι
νηχομενος, μαλα δ' ὦκα θυσθ' ἐκ ἀμφι κεφαλης.
ἐνθ' ἀναβας, ἔθι τε ἔρικε ἠε πολυανθεα ὕλη,
κειμην πεφυιας· οἱ δε μεγαλα στεναχοντες

gone to Dodona, to hear the will of Zeus from the high crested oak of the god, even how he might return to the rich land of Ithaca after so long an absence, whether openly or in secret. And moreover he swore in my own presence, as he poured libations in his house that the ship was launched and the men ready, who were to convoy him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium rich in wheat. Thither he bade them to convey me with kindly care to king Acastus. But an evil roundness regarding me found favour in their hearts, that I might even yet be brought into utter misery. When the sea faring ship had sped far from the land, they presently sought to bring about for me the day of slavery. They stripped me of my garments, my cloak and tunic, and clothed me in other raiment, even a ragged cloak and tunic, even the tattered garments which thou seest before thine eyes, and at evening they reached the tilled fields of clear-seen Ithaca. Then with a twisted rope they bound me fast in the benched ship, and themselves went ashore and made haste to take their supper by the shore of the sea. But as for me, the gods themselves undid my bonds full easily, and, wrapping the tattered cloak about my head, I slid down the smooth lading plank* and brought my breast to the sea, and then struck out with both hands, and swam, and very soon was out of the water and away from them. Then I went up to a place where there was a thicket of leafy wood, and lay there crouching. And they went hither and thither with loud

* So Monro. The word is a doubtful one. Others, following Eustathius, render "steering oar."

φωνεῖν· ἀλλ' οἱ γὰρ σφὼ ἐφώνεον κεφάλεσσι εἴκα
μαιόμεθα πόντοιο, τοὶ μὲν πάλαι αὖτις ἔβαινον
νῆας ἐπὶ γλαφυρὰς· ἐμὲ δ' ἐκ οὔρεα δῖα ἄγοντες
βῆλιον· καὶ με σταθμῷ ἐνὶ λαιμεῶνι ἔχοντες
ἀνδρὸς ἐπιστάμενον· ἐπεὶ ἦ τοι μοῖρα βίηφι.
Τὸν δ' ἀπαμειβόμενος προσέφη, εἰδὼς ἀγορεύειν·
"Ἄ δειλὲ ξεῖνε, ἦ μοι μάλα θυμὸς ἐέλδει
ταῦτα ἕκαστα λέγων, ἅ τε θ' ἥδε ἠδ' ἐπ' ἀλόχῳ
ἄλλα τά γ' οἴ κατὰ οἶκον ἐόντα οἴομαι, οὐδέ με λήθει
οἷόν τοι Ὀδυσῆος ἐνὶ φρεσὶ δῖα γυναῖκα
μαψιδίως φιλέοιεν, ἐπεὶ δ' οἶκόν τε καὶ αὐτὸν
νόστον ἐμοὶ δώσουσι, τὸ τ' ἤχθετο πάντα θεοῖσι
πόντῳ μάλ', ὅττι μιν οὐ τὸ μετὰ Τρώεσσι δαμάσσαι
τῷ φίλῳ ἐν χαρίεν, ἐπεὶ πολέμῳ τελέσσας.
τῷ κέν οἱ κλῦτον κεν ἐνιπάων Παλλάδος,
ἥ τε καὶ ἄλλοισιν ἐπὶ ἔπεσσι ἔμπεδον ἔστω.
νῦν δέ μιν ἀλλοῖοι ἐρύκουσι δεσπόσυνοι.
αὐτὰρ ἐγὼ πάρ' ἔοντα ἐνωτρύνω· οὐδὲ πολλῶν
ἔρχομαι, εἰ μή τοι τι παρὲξ ἔπος Ἠνελόπεια
ἐξέμεν ἐτρύνοιεν, ἵν' ἀγρόμενοι πόθεν ἄλλῳ.
ἀλλ' οἱ μὲν τὰ ἕκαστα παρήμενοι ἐξεόνοιεν,
ἔμπεδα δ' ἔχουσιν ἐνὶ οἰχομένοιο ἄνακτος,
αὐτὰρ ἐπεὶ χαίρουσι βίοτον κατέοντες ἕκαστοι·
ἀλλ' ἔμοι οὐ φίλον ἐστὶ μεταλλήσασθαι καὶ ἐρέσθαι,
ἐξ οὗ δὴ μ' Ἀχιλῆος ἀνὴρ ἐξέπτυσε μοῦνον,
ὃς δ' ἔνεκα πτόλεος, πολλὸν ἐνὶ γαίῃ ἀλάλησο,
ἤλθον ἐπὶ πρὶν ἔμμεν' ἐγὼ δέ μιν ἀμφαγαπάζον.
φή δὲ μιν ἐν Κρήτεσσι παρ' Ἰδομενῆϊ ἑοῦσθαι

[1] Lines 368–70 = i. 330–32; *cf.* xxiv. 30–3 are omitted in many MSS.

ries. But as there seemed to be no profit in going further in their search, they went back again on board their ship. And the gods themselves had me easy and led me and bring I me to the farmstead of a wise man, for stay, he is my lot to live."

To him then swineherd Eumaeus didst thou make answer and say: "Ah, were good stranger, verily thou hast stirred my heart deep in telling at the tale of thy sufferings and thy wanderings. But in this one thing, thou hast not spoken aright, nor didst thou persuade me with thy tale about Odysseus. Why shouldst thou, who art a man of sight, lie to me purposely? Not of myself I know my regarding the return of my master, that he was utterly hated of all the gods, in that they did not slay him among the Trojans, or in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son too he would have won great glory in days to come. But now the spirits of the storm have swept him away, and left no trace. I for my part, dwell aloof with the swine, nor do I go to the city, unless happy wise Penelope bids me. Then when tidings come to her from anywhere, I go, men sit around him that comes and question him closely, both those that grieve for their lord, that has long been gone, and those who rejoice as they devour his substance without atonement. But I care not to ask or enquire, since the time when an Aetolian beguiled me with his story, one that had killed a man and after wandering over the wide earth came to my house, and I gave him kind welcome. He said that he had seen Odysseus among the Cretans at the house of

[illegible]

[illegible]

[illegible]

Thoroughly troubled by the storms which had shattered. And he said that he would come thither by summer or by harvest time, bringing much treasure along with his good companions. Now two and twenty of many nations since a god has brought thee to me, even not to wish my favour by me, nor in any wise to come near me. It is not for this that I show thee respect or entertain, not from fear of Zeus, the stranger's god, and from pity for thyself."

Then Eumaeus of many wiles answered him and said: "Very thou hast in thy bosom a heart that is slow to believe, seeing that in such wise, even with an oath, I won thee not, neither persuade thee. But come now, let us make a covenant, and the gods who hold Olympus shall be witnesses for us both in time to come. If thy master returns to this house, clothe me in a cloak and tunic, so moment and send me on my way to Dulichium, where I desire to be. But if thy master does not come as I say, set the slaves upon me and fling me down from a great cliff, that another beggar may beware of deceiving."

And the godly swineherd answered him, and said: "Aye, stranger, so should I indeed win fair fame and prosperity among men both now and hereafter, if I, who brought thee to my hut and gave thee entertainment, should then slay thee and take away thy dear life. With a ready heart thereafter should I pray to Zeus, son of Cronos. But it is now time for supper, and may my comrades soon be here, that we may make ready a savoury supper in the hut."

Thus they spoke to one another, and the swine and the swineherds drew near. The men then shut up to sleep in their wonted sties, and a wanton grunting arose from them as they were penned. Then the godly swineherd called to his comrades, saying:

"Ἄξεσθ' ὑὼν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω
τηλεδαπῷ· ἦρος δ' αὖτος ὀνησόμεθ', οἵ περ ἐόντες 415
δῶν ἔχομεν πασχοντες ὑὼν ἕνεκ' ἀρνιοδέκτων
ἄλλοι δ' ἡμέτερον καμάτου νηποινοι ἔδουσιν."
Ὣς ἄρα φωνήσας κέρας ξυλα νηλεῖ χαλκῷ,
αἱ δ' ἄρ' ἐπ' ἠιόνος μακὰ νίσσα πεσεστήρον.
τὸν μὲν ἔπειτ' ἔστησαν ἐπ' ἀγχάρη· οὐδὲ συβώτης 420
λήθετ' ἄρ' ἀθανάτων· φρεσὶ γὰρ κέχρητ' ἀγαθῆσιν·
ἀλλ' ἐγ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν
ἀρνειοδέκτου νοι, καὶ ἔπειχετο πᾶσι θεοῖσιν
νοστῆσαι Ὀδυσῆα πολιφρονα δῶδε δόμονδε.
κόψε δ' ἀπαρχόμενος σχίζῃ δρυός, ἣν λίπε κείων 425
τὸν δ' ἔλιπε ψυχή· τοὶ δ' ἐσφάξαν τε καὶ εὔειον
αἶψα δέ μιν διέχευαν· ὁ δ' ἀμοθέτειτο συβώτης,
πάντων ἀρχόμενος μελέων, ἐς πίονα δῆμον,
καὶ τὰ μὲν ἐν πυρὶ βάλλε, πολυνωτὰ ἀλφίτου ἀκτῇ,
μίστυλλον τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειρον, 430
ὀπτήσαν τε περιφραδέως ἐρύσαντό τε πάντα,
βάλλον δ' εἰς ἁλοῖσιν ἀολλέα· ἐν δὲ συβώτης
ἵστατο δαιτρεύων· περὶ γὰρ φρεσὶν εἴσατο ἔδη.
καὶ τὸ μὲν ἐπτάχα πάντα διεμοιρήσατο δαίζων
τῆμὲν ἴσον νυμφῇσι καὶ Ἑρμῇ, Μαιάδος υἱεῖ, 435
θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας εἴσω ἑκάστῳ
νωμήσας ὁ Ὀδυσῆα διηνεκέεσσι γεραίρων
ἀργιόδοντος ἵος, κυδαίνων δέ θυμὸν ἑῷ κῆρ
καὶ μιν φωνήσας προσέφη πολυμητιν Ὀδυσσευς·
"Αἶψ' σύνιε, Εἶμαι, φίλος Διὶ πατρὶ γένεσσι 440
σε ἐμοί, ὅττι τε τοῖον ἐόντ' ἀγαθοῖσι γεραίρεις."

"Bring forth the best of the boars, that I may sacrifice to the stranger who comes from afar, and we too shall have some profit therefrom, who have long borne toil and suffering for the sake of the white-tusked swine, while others devour our labour without atonement."

So saying he [illegible] wood with the pitiless bronze, and the others brought in a fatted boar of five years old and set him by the hearth. Nor did the swineherd forget the immortals, for he had an understanding heart, but as a first offering he cast into the fire bristles from the head of the white-tusked boar and made prayer to all the gods that wise Odysseus might return to his own house. Then he raised himself up, and smote the boar with a piece of oak, which he had left when splitting the wood, and the beast life left him. And the others cut the boar's throat, and singed him, and quickly cut him up, and the swineherd took as first offerings bits of raw flesh from all the limbs, and laid them in the rich fat. These he cast into the fire, when he had sprinkled them with barley meal, but the rest they cut up and spitted, and roasted it carefully, and drew it all off the spits, and cut it in a heap on platters. Then the swineherd stood up to carve, for well did his heart know what was fair, and he cut up the meat and divided it into seven portions. One with a prayer he set aside for the nymphs and for Hermes son of Maia, and the rest he distributed to each. And Odysseus he honoured with the long chine of the white-tusked boar and made glad the heart of his master, and Odysseus of many wiles spoke to him and said:

"Eumaeus, mayest thou be as dear to father Zeus as thou art to me, since thou honourest me with a good portion, albeit I am in such plight.

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Ἔσθιε, δαιμόνιε ξείνων, καὶ τέρπεο τοῖσδε,
οἷα πάρεστι· θεὸς δὲ τὸ μὲν δώσει, τὸ δ' ἐάσει,
ὅττι κεν ᾧ θυμῷ ἐθέλῃ· δύναται γὰρ ἅπαντα." 445
Ἦ ῥα καὶ ἄργματα θῦσε θεοῖς αἰειγενέτῃσι,
σπείσας δ' αἴθοπα οἶνον Ὀδυσσῆϊ πτολιπόρθῳ
ἐν χείρεσσιν ἔθηκεν· ὁ δ' ἵζετο ἧ παρὰ μοίρῃ.
σῖτον δέ οἱ ἔνειμε Μεσαύλιος, ὃν ῥα συβώτης
αὐτὸς κτήσατο οἶος ἀποιχομένοιο ἄνακτος, 450
νόσφιν δεσποίνης καὶ Λαέρταο γεροντος·
πὰρ δ' ἄρα μιν Ταφίων πρίατο κτεάτεσσιν ἑοῖσιν.
οἱ δ' ἐπ' ὀνειαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ ποσίος καὶ ἐδητύος ἐξ ἔρον ἕντο,
σῖτον μέν οἱ ἄφειλε Μεσαύλιος, οἱ δ' ἐπὶ κοῖτον 455
σίτου καὶ κρειῶν κεκορημένοι ἐσσεύοντο.
Νὺξ δ' ἄρ' ἐπῆλθε κακὴ σκοτομήνιος, ὗε δ' ἄρα Ζεὺς
πάννυχος, αὐτὰρ ἄη Ζέφυρος μέγας αἰὲν ἐφυδρος.
τοῖς δ' Ὀδυσεὺς μετέειπε, συβώτεω πειρητίζων,
εἴ πώς οἱ ἐκδὺς χλαῖναν πόροι, ἤ τιν' ἑταίρων 460
ἄλλον ἐποτρύνειεν, ἐπεί ῥ' ἐπέδεετο λίην·
"Κέκλυθι νῦν, Εὔμαιε καὶ ἄλλοι πάντες ἑταῖροι,
εὐξάμενος τι ἔπος ἐρέω· οἶνος γὰρ ἀνωγει
ἠλέος, ὅς τ' ἐφέηκε πολύφρονά περ μάλ' ἀείσαι
καί θ' ἁπαλὸν γελάσαι, καί τ' ὀρχήσασθαι ἀνῆκε, 465
καί τι ἔπος προέηκεν ὅ περ τ' ἄρρητον ἄμεινον.
ἀλλ' ἐπεὶ οὖν τὸ πρῶτον ἀνεκραγον, οὔκ ἐπιεσσάω,
εἴθ' ὡς ἡβωοιμι βίη τέ μοι ἔμπεδος εἴη,

To him then swineherd Eumaeus did thus make answer and say: "Eat, unhappy stranger, and have joy of such fare as is here. It is the god that will give one thing and withhold another even as seems good to his heart, for he can do all things."

He spake and sacrificed the first portion to the gods that are for ever, and when he had made libation of the flaming wine, he placed the cup in the hands of Odysseus, the sacker of cities, and took his seat by his own portion. And bread was served to them of Mesaulius, whom the swineherd had gotten by himself in his master's absence, without the knowledge of his mistress or the old Laertes, having him of the Taphians with his own goods. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, Mesaulius then bare the food, and they were fain to go to their rest, fated with bread and meat.

Now the night came on foul and without a moon, and Zeus rained the whole night through, and the West Wind, over the rainy wind, blew strong. Then Odysseus spake among them, making trial of the swineherd, to see whether he would strip off his own cloak and give it him, or bid some other of his comrades to do so, since he cared for him so greatly:

"Hear me now, Eumaeus and all the rest of you, his mates, with a wish in my heart will I speak a word for the wine bade me, befooling wise, which oft makes one, even though he be right wise, to singing and laughing mirth, and makes him stand up and dance aye, and brings forth a word which were better unspoken. Nay, since I have once spoken out, I will hide nothing. Would that I were young and my strength firm as

τοὶ δ' ἐνὸς Τυδεΐδαο λέχος δύνοντο κορύνης
τοὶ δ' ἄλλοι Ἀχαιοὶ τε καὶ Ἀτρεΐδης Μενέλαος, 470
τοὶ δ' ἄλλοι τ' ἔσαν ἡ χὲν ἔτυμον αὐτὰρ τὸν ἄλλον
ἀλλ' ἄνε δὴ ῥ' ἐπόμεθα νῦν πάντα κλῖτυν τε τεῖχος,
ἄλλοι μὲν πάρ ἄρα κατὰ ῥωμὸν πυκνά,
ἄλλοι δ' ἐνόσαν καὶ ἔλοι, ὑπὸ τεῖχος πεσόντες
πάμπολλοι· νῦν δ' ἄρ' ἀνηλίθιε κόμη Βοῶνα νόοντες, 475
σφῶϊν· αὐτὰρ ἔπειτα χὲν ἔτυμον ἔστε φάγεν,
φύγετε, καὶ σώεσθε πεπυκασμένα κρυστάλλοις
ἐν δ' ἄλλοι πάντες χλαῖνα ἔχον νέα χιτώνα,
εἶδον δ' ἀλόκλα, πάσσον ἐλιπόνοι ὄμοιν
αὐτὰρ ἔπειν χλαῖνα μὲν ἐν ἐπάρμενον ἔλαστον 480
ἀφαλόν, ἐπεὶ οὐκ ἐν ἐν ἔμμενον ἔμμενε,
ἀλλ' ἔπεσον πάντα εἶδον ἔχον καὶ ζωὸν φάνεν
ἀλλ' ἔπε δὴ τοῖχα πάντα ἔφ, μετὰ δ' ἔστρα βέβηκεν,
καὶ τὸν ἔτυμον Ὀδυσῆα πρόσθεν ἔστιν ἔστα
ἀγκῶν τεῖχος· ὁ δ' ἄρ ἔμμενον νόμεσσον 485

"Διογενὲς Λαερτιάδη, πολυμηχαν' Ὀδυσεῦ,
οὔ τοι ἔτι ζωοὶ μετέσσομαι, ἀλλὰ με χρὴ
ἔμμενον· οὐ γὰρ ἔχω χλαῖνα· πάλα μ' ἔπεφε ἔμμενε
σοῦ γὰρ ἔμμενε· τὸν δ' ἄλλοι φυγὰ τέλεσσαι·

"Ἠ ἐφάμην, ὁ δ' ἔπειτα νόον ἐχέ τοῦ ἔπι θυμῷ· καὶ
εἶπε σε σὸν ἔπε βουλεύειν ἠδὲ μαχέσθαι
φθεγξάμενος δ' ἄλλον ἔπι μὲν πρὸς μῦθον ἔπεμπε
'Σῶν σὸν, μὴ τὶς σὸν Ἀχαιῶν ἄλλοι ἀκούσῃ'

"Ἠ καὶ ἔπ' ἔπεσον κεφαλὴν ἐχέδον εἶπά τε μῦθον
'Κλῦθι, φίλε· θεοὶ σὸν σὸν ἔπεσον ἠλθὸν ἔπεμπε' 490
λέκτρ γὰρ πάντ' ἔπεσ ἔλθεμεν· ἄλλα τε εἰς

490 Lines 489 – Read 4. 365 were rejected by Aristarchus.

when we made ready our ambush, and led it beneath the walls of Troy. The leaders were Odysseus and Menelaus, sons of Atreus, and with them I was third in command, for we had they ordered it themselves. Now when we had come to the site and the steep wall round about the town, in the thick brushwood among the reeds and swamp and we lay crouching [illegible] night came on, [illegible] when the North Wind had fallen, and frosty and snow came down on us from above, covering us like rime, bitter cold, and ice formed upon our armour. Now all the rest had cloaks and tunics and slept in peace, with their armour covering their shoulders, but I, when I set out, had left my cloak behind with my comrades in my folly, for I did not think that even so I should be cold, and had come with my shield alone and my bright belt. But when it was the third watch of the night, and the stars had turned their courses, then I spoke to Odysseus, who was near me, nudging him with my elbow, and he straightway gave ear.

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, I now no longer shall I be among the living. Nay, the cold is killing me, for I have no cloak. Some god beguiled me to wear my tunic only, and now there is no more escape.'

"So I spoke, and he then devised this plan in his heart, such a man was he both to plot and to fight, and speaking in a low voice he said to me: 'Be quiet now, lest another of the Achaeans hear thee.'

"With that he raised his head upon his elbow and spoke saying: 'Hear me, friends: a dream from the gods came to me in my sleep. Lo, we have come very far from the ships, and I wished that there were

[1] Odysseus regard the word (ἐνί as here equivalent to ἐνδο-

[illegible]

[illegible]

[illegible]

one to bear word to Agamemnon, son of Atreus, shepherd of the host, in the hope that he might find more men to come from the ships.

"So he spoke, and Thoas, son of Andraemon, sprang up quickly, and from him flung his purple cloak, and set out to run to the ships. Then in his garment I gladly lay, and golden-throned Dawn appeared. Would that I were young as then and my strength as firm, then would one of the swineherds in the farmstead give me a cloak both from a kindness and from respect for a brave warrior. But as it is they scorn me, since I have foul raiment, and not me."

To him then swineherd Eumaeus didst thou make answer and say: "Old man, the tale thou hast told is a good one, nor hast thou thus far spoken aught out of unseemliness. Wherefore thou shalt lack neither clothing nor aught else that a sore tried suppliant should receive, when he meets one—for this night at least, but in the morning thou shalt shake about thee those rags of thine. For not many cloaks are here or changes of tunics to put on, but each man has one alone. But when the dear son of Odysseus comes, he will himself give thee a cloak and a tunic as raiment, and will send thee whithersoever the heart and spirit bid thee go."

So saying, he sprang up and placed a bed for Odysseus near the fire, and cast upon it skins of sheep and goats. There Odysseus lay down, and the swineherd threw over him a great thick cloak, which he kept at hand for a change of clothing whenever a terrible storm should arise.

So there Odysseus slept, and beside him slept the young men. But the swineherd liked not a bed in that place, that he should lay him down away from

ἀλλ' ὅ γ' ἄρ' ἔξω ἰὼν ὡπλίζετο· χαῖρε δ' Ὀδυσσεύς,
ὅττι ῥά οἱ βιότου περικήδετο νόσφιν ἐόντος.
πρῶτον μὲν ξίφος ὀξὺ περὶ στιβαροῖς βάλετ' ὤμοις,
ἀμφὶ δὲ χλαῖναν ἑέσσατ' ἀλεξάνεμον, μάλα πυκνήν,
ἂν δε νάκην ἕλετ' αἰγὸς ἐϋτρεφέος μεγάλοιο, 530
εἵλετο δ' ὀξὺν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν.
βῆ δ' ἴμεναι κείων ὅθι περ σύες ἀργιόδοντες
πέτρῃ ὕπο γλαφυρῇ εὗδον, Βορέω ὑπ' ἰωγῇ.

the boars, so he made ready to go outside. And Odysseus was glad that he took such care of his master's substance while he was afar. First Eumaeus flung his sharp sword over his strong shoulders, and then put about him a cloak, very thick, to keep off the wind; and he picked up the fleece of a large, well-fatted goat, took a sharp javelin to ward off dogs and men, and went forth to lie down to sleep where the white-tusked boars slept beneath a hollow rock, in a place sheltered from the North Wind.

O

Ἡ δ' αἶψ εὐρύχορον Λακεδαίμονα Παλλὰς Ἀθήνη
ᾤχετ', Ὀδυσσῆος μεγαθύμου φαίδιμον υἱὸν
νόστου ὑπομνήσουσα καὶ ὀτρυνέουσα νέεσθαι.
εὗρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν
εὕδοντ' ἐν προδόμῳ Μενελείου κυδαλίμοιο, 5
ἦ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ·
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς, ἀλλ' ἐνὶ θυμῷ
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἐγείρων.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη
"Τηλέμαχ', οὐκέτι καλὰ δόμων ἄπο τῆλ' ἀλάλησαι, 10
κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσι
κτήματα δασσάμενοι, σὺ δὲ τὶ σίην οἶον ἔλθῃς.
ἀλλ' ὄτρυνε τάχιστα βοὴν ἀγαθὸν Μενέλαον
νεμεσίζου, ὄφρ' ἔτι οἶκόν ἀμύμονα μητέρα τέτμῃς. 15
ἤδη γὰρ μέν τοι πατὴρ τε κασιγνήτοί τε κέλονται
Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἅπαντας
μνηστῆρας δώροισι καὶ ἐξωφέλλειν ἐέλπει·
μή νύ τι καὶ ἄκοντι δόμων ἐκ κτῆμα φέρηται.[1]
οἶσθα γὰρ οἷος θυμὸς ἐνὶ στήθεσσι γυναικὸς· 20
εἶνεκα βουλεύει οἶκον ὀφέλλειν ὅς κεν ἐπείρῃ,
παῖδων δὲ πρότερον καὶ κουριδίου φίλου

[1] Line 19 was rejected by Aristarchus.

BOOK XV

But Pallas Athene went to spacious Lacedaemon to remind the glorious son of great hearted Odysseus of his return, and to hasten his coming. She found Telemachus and the noble son of Nestor lying in the fore-hall of the palace of glorious Menelaus. Now Nestor's son was overcome with soft sleep, but sweet sleep did not hold Telemachus, but all through the immortal night anxious thoughts for his father kept him wakeful. And flashing-eyed Athene stood near him, and said

"Telemachus, thou dost not well to wander longer far from thy home, leaving behind thee thy wealth and men in thy house so insolent, lest they divide and devour all thy possessions, and thou shalt have gone on a fruitless journey. Nay, rouse with all speed Menelaus, good at the war-cry, to send thee on thy way, that thou mayest find thy noble mother still in her home. For now her father and her brothers bid her wed Eurymachus, for he surpasses all the wooers in his presents, and has increased his gifts of wooing. Beware lest she carry forth from thy halls some treasure against thy will. For thou knowest what sort of a spirit there is in a woman's breast, she is fain to increase the house of the man who weds her, but of her former children and of the lord of her youth she takes no thought, when once he

οὐκέτι μίμνητον τεθνηότος οὐδὲ μετελλᾶ
ἀλλὰ σὺ γ' ἔλθων αὐτὸς ἐπιτρέψειας ἕκαστα
ἔμμεναι ἤ τις τοι ἀρίστη φαίνεται εἶναι, 35
εἰ δ' αὖ τοι φίλον υἱὸν θεοὶ κλυτὸν παρέχουσιν.
ἄλλο δέ τοί τι ἔπος ἐρέω καὶ ἐς οὖνεκα θυμῷ.
μνηστῆρες μ' ἐπιτηδὲς ἀριστῆες λοχόωσιν
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι. 30
ἀλλὰ τά γ' αὖτε εἴω· πρὶν καί τινα γαῖα καθέξει
ἀιδρείῃ μνηστῆρας, οἳ τοῦ βίοτον κατέδουσιν.
ἀλλὰ ἐκὰς νήεσσιν ἀπέχου εὐεργέα νῆα,
νυκτὶ δ' ὁμῶς πλέειν· πέμψει δέ τοι οἶρον ὄπισθεν
ἀθανάτων ὅς τίς σε φυλάσσοι τε ῥύεταί τε. 35
αὐτὰρ ἐπὴν πρώτην ἄκτην Ἰθάκης ἀφίκαι,
νῆα μὲν ἐς πόλιν στεῦαι καὶ πάντας ἑταίρους,
αὐτὸς δὲ πρώτιστα συβώτην αἰπόλον ἔλθοις,
ὅς τοι ἐῶν ἐπίουρος, ὁμῶς δέ τοι ἥπια οἴδε.
ἔνθα δὲ τυνθ' ἕασον· τὸν δ' ἐπτρόπαι πόλιν εἶσω 40
ἄγγελλε ἐρίσσαν περιφρονι Πηνελοπείῃ,
οἴνομα οἱ σῶν ἐστι καὶ ἐς Πύλον εἰληλουθώς.[1]
Ἦ μὲν ἄρ' ἐς εἰνάλιον ἐπέβη πρὸς μακρὸν Ὄλυμπον
αὐτὰρ ὁ Νεστορίδην ἐξ ἕδρης ὄτρυνον ἑταῖρον
λαξ ποδὶ κινήσας, καὶ μιν πρὸς μῦθον ἔειπον· 45
"Ἔγρεο, Νεστορίδη Πεισιστρατε, μαιμυκέων ἵππων
ζεύξον ὑφ' ἁρματ' ἄνειν, ὄφρα πρηήσωμεν ὁδοῖο."
Τὸν δ' αὖ Νεστορίδης Πεισιστρατος ἀντίον ηὔδα·
"Τηλέμαχ', οὐ πως ἔστιν ἀνωγόμενόν περ ὁδοῖο

[1] Line 40 (cf. Book x. 138) was rejected by Aristarchus.

is dead and asks no longer concerning them. Nay, go and thyself put all thy possessions in the charge of whatsoever one of the handmaids seems to thee the best, until the gods shall show thee a noble bride. And another thing will I tell thee, and do thou lay it to heart. The best men of the wooers be in wait for thee of set purpose in the strait between Ithaca and rugged Samos, eager to slay thee before thou comest to thy native land. But methinks this shall not be, ere that shall the earth cover many a one of the wooers that devour thy substance. But do thou keep thy well-built ship far from the islands, and sail by night as well as by day, and that one of the immortals, who keeps and guards thee, will send a fair breeze in thy wake. But when thou hast reached the nearest shore of Ithaca, send thy ship and all thy comrades on to the city, but thyself go first of all to the swineherd who keeps thy swine and withal has a kindly heart toward thee. There do thou spend the night, and bid him to go to the city to bear word to wise Penelope that she has thee safe, and thou art come from Pylos.

So saying, she departed to high Olympus. But Telemachus woke the son of Nestor out of sweet sleep, rousing him with a touch of his heel, and spoke to him, saying:

"Awake, Pisistratus, son of Nestor, bring up thy fleet-hooded horses, and yoke them beneath the car, that we may speed on our way."

Then Pisistratus, son of Nestor, answered, and said: "Telemachus, in no wise may we drive through

* The word is obscure but is now generally connected with the root *ak-*, 'to sharp.' The end of the verse is doubtful in outlandish, but the meaning "sharp-headed" is still preferred by some.

[illegible]

[illegible]

[illegible]

the dark night, how eager soever for our journey, and soon it will be dawn. Wait then until the warrior son of Atreus, Menelaus, famed for his spear, shall bring gifts and set them on the car, and shall send us on our way with kindly words of farewell. For a guest remembers all his days the host who shows him kindness."

So he spoke, and presently came golden-throned Dawn. Up to them then came Menelaus, good at the war-cry, rising from his couch from beside fair-tressed Helen. And when the prince, the dear son of Odysseus, saw him, he made haste to put about him his bright tunic, and he flung over his mighty shoulders a great cloak and went forth. Then Telemachus, the dear son of divine Odysseus, came up to Menelaus, and addressed him, saying:

"Menelaus, son of Atreus fostered of Zeus, leader of hosts, send me back now at length to my dear native land, for now my heart is eager to return home."

Then Menelaus, good at the war-cry, answered him: "Telemachus, I verily shall not hold thee here a long time, when thou art eager to return. Nay, I should blame another, who, as host, loves overmuch or hates overmuch; better is due measure in all things. To equal wrong is a man speed on a guest who is loath to go, and if he keep back one that is eager to be gone. One should make welcome the present guest, and send forth him that would go. But stay, till I bring fair gifts and put them on thy car, and thine own eyes behold them, and till I bid the women make ready a meal in the halls of the abundant store that is within. It is a double boon, honour and glory it brings, and profit withal—that the traveler should dine before he goes forth over the wide and

[illegible] 'Ἀχαιῶν,
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Τοῦ δ' αὖ Τηλέμαχος πανημέριος ἑστήκει
"Ἀμφι δὲ Μέντορα δαῖφρον ἐρώατο κοῦροι Ἀχαιῶν
δεξιόν· οὐδ' ἄρα οἱ φρεσὶν ἔμπεδος ἔσκε Μέντωρ
οὔτε τι μειλίχιον ἐν θυμῷ ἔκλυε μῦθον ἑταίρων
οὔτε τι μειλίχιον· ἀλλὰ μνώεσκον ἕκαστοι
ἠὲ τὸ μὲν νῦν ἔμμεν ἀνάσσεμεν ἠὲ καὶ ἄλλον
τῷ δὲ τάδε μνώεσκε γεραιὸς ἀγορήσασθαι·
"Κλῦθι νῦν, Ἰθακήσιε, ἐπὶ σοὶ ἔπος ἠδὲ καὶ ἄλλῳ
μὴ τόδε γε σκήπτροιο ἕνεκ' ἠπιόφρων ἔσεαι οὐδ' ἀγανοφρων
οὐδ' ἐπιεικτὸς ἔοις· ἀλλὰ σκαιὸς τε νόοιο
ἔσσεαι· ἐκ γὰρ σεῖο κακὸν τόδε μέλλει ἐπέσσεσθαι·
ἠ τοι μὲν δὴ σεῖο πατὴρ ἐν δῆμῳ Ἀχαιῶν
ἔσκε μὲν ἠπιόφρων ἠδὲ μάλα πρόφρων ἐπὶ πᾶσιν
ἀλλὰ

boundless earth. And if thou art fain to journey through Hellas and mid Argos, be it so, to the end that I may myself go with thee and I will yoke for thee horses, and lead thee to the cities of men. Nor will any one send us away empty handed, but will give us some one thing at least to bear with us, a fair brazen tripod or cauldron, or a pair of mules, or a golden cup."

Then was Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, rather would I go at once to my home, for when I departed I left behind me no one to watch over my possessions. I would not that in seeking for my godlike father I myself should perish, or some goodly treasure be lost from my halls."

Now when Menelaus, good in battle, heard this, he straightway bade his wife and her handmaids make ready a meal in the halls of the abundant store that was within. Up to him then came Eteoneus, son of Boethous, just risen from his bed, for he dwelt not far from him. Him Menelaus, good at the war cry, bade kindle a fire and roast of the flesh, and he heard, and obeyed. And Menelaus himself went down to his vaulted[1] treasure-chamber, not alone, for with him went Helen and Megapenthes. But when they came to the place where his treasures were stored, the son of Atreus took a two-handled cup, and bade his son Megapenthes bear a mixing bowl of silver. And Helen came up to the chests in which were her richly-broidered robes, that she herself had wrought. One of these Helen, the beautiful lady, lifted out and bore away, the one that was

[1] Possibly "fragrant."

δοτὴρ δ' ἐκ ἀνέλαμπεν· ἔκειτο δὲ πείατος Ἕλλων.
βὰν δ' ἰέναι πρότερον διὰ δώματος, ἦος ἵκοντο
Τηλέμαχον· τὸν δὲ προσείφη ξανθὸς Μενέλαος· 110
"Τηλέμαχ', ἦ τοι νόστος, ὅπως φρεσὶ σῇσι μενοινᾷς,
ἐς τοῖ Ζεὺς τελέσειεν, ἀρίγδουπος πόσις Ἥρης.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,
δώσω ἢ κάλλιστον καὶ τιμιώτατόν ἐστι.
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 115
ἐστὶν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκόσμηται,
ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἑ Φαίδιμος ἥρως,
Σιδονίων βασιλεύς, ὅθ' οἱ δόμος ἀμφεκάλυψε
κεῖσέ με νοστήσαντα· τεὸν δ' ἐθέλω τοῦδ' ἐπιδοῦναι."[1]
Ὣς εἰπὼν ἐν χειρὶ τίθει δέπας ἀμφικύπελλον 120
ἥρως Ἀτρείδης· ὁ δ' ἄρα κρητῆρα φαεινὸν
θῆκ' αὐτοῦ πρόσθεν φέρων κρατερὸς Μεγαπένθης,
ἀργύρεον· Ἑλένη δὲ παρίστατο καλλιπάρῃος
πέπλον ἔχουσ' ἐν χερσίν, ἔπος τ' ἔφατ' ἐκ τ' ὀνομάζε·
"Δῶρον τοι αὐτή γε, τέκνον φίλε, τοῦτο διδοῦμι, 125
μνῆμ' Ἑλένης χειρῶν, πολυήρατον ἐς γάμον ὥρης,
σῇ ἀλόχῳ φορέειν· τῆος δὲ φίλῃ παρὰ μητρὶ
κείσθω ἐν μεγάρῳ. σὺ δέ μοι χαίρων ἀφίκοιο
εἴκοσι δινεύοντος καὶ σὴν ἐς πατρίδα γαῖαν."
Ὣς εἰπόν' ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων· 130
καὶ τὰ μὲν ἐν κοίλῳθα τίθει Πεισίστρατος ἥρως
δεξάμενος, καὶ πάντα ἐῷ θήσαντο θυμῷ·
τοὺς δ' ἤγε πρὸς δῶμα κάρη ξανθὸς Μενέλαος.

[1] Lines 113–8 (= iv. 613–8) are omitted in some MSS.

fairest in its broideries, and the amplest. It shone like a star, and lay beneath all the rest. Then they went forth through the house until they came to Telemachus, and fair-haired Menelaus spoke to him, and said:

"Telemachus, may Zeus, the loud-thundering lord of Here, verily bring to pass for thee thy return, even as thy heart desires. And of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing-bowl. It is all of silver, and with gold are the rims thereof gilded, the work of Hephaestus, and the warrior Phaedimus, king of the Sidonians, gave it me, when his house sheltered me as I came thither, and now I am minded to give it to thee."

So saying, the warrior, son of Atreus, placed the two-handled cup in his hands. And the strong Megapenthes brought the bright mixing-bowl of silver and set it before him, and fair-cheeked Helen came up with the robe in her hands, and spoke, and addressed him:

"Lo, I too give thee this gift, dear child, a remembrance of the hands of Helen, against the day of thy longed-for marriage, for thy bride to wear it. But until then let it lie in thy halls in the keeping of thy dear mother. And for thyself I wish that with joy thou mayest reach thy well-built house and thy native land."

So saying, she placed it in his hands, and he took it gladly. And the prince Peisistratus took the gifts, and laid them in the box of the chariot, and gazed at them all wondering in his heart. Then fair-haired Menelaus led them to the house, and the two sat down

ἐξεάθω δ' ἀλ' ἔοντα καὶ ἀλκιμον τε δίκαιον τε.
χρειὼ δ' ἀμφιπολεῖν πρόχοῳ ἐπέχοντα φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λεβήτος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
αὐτὰρ ἐπεὶ ῥ' ἐνέπλησε τάμη παρεθήκατο φάγεν·
εἶδατο πολλὰ ἐπιδόντα, χαριζόμενη παρεόντων·
παρὰ δὲ Βοηθοΐδης ἑζόμενος καὶ πάρ μετόκοιθε
οἰνοχόει δ' υἱὸς Μενελάου ἀνδαλίκοιο.
οἱ δ' ἐν θυμῷ ἔνεικαν ἑτοιμάσσαντο χεῖρας ἐλέσθαι.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Τηλέμαχος καὶ Νέστορος ἀγλαὸς υἱὸς
ἵππους τε ζεύγνυντ' ἄνω δ' ἔβαν ἠνεμόεντος,
καὶ δ' ἔβαν ἠνεμόεντος καὶ ἀφίκοντο τρόβοντος.
τοὺς δὲ μετ' Ἀτρείδης ἄνα ξανθὸς Μενέλαος,
οἶνον ἔχων ἐν χειρὶ μελιφρονα δεξιτερῇφι,
ἐν δὲ νέκταρ χρυσείῳ, ὄφρα λοιβὴν ἐπιοῦσαν
στεῖραν ἐπ' ἠνεμόεντι, ἐκέκασμαν δὲ τρόπον τόν·

"Χαίρετον, ὦ κοῦροι, καὶ Νέστορι ποιμένι λαῶν
οἶνον· ἐπεὶ ἦ τοῦ γε πατὴρ ὡς ἤπιος ἔσκε,
ὡς καὶ νῦν μνήσαιτο ἐμεῖο ἐπὶ Ἀχαιοῖσι."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἔειπε·
"Καὶ λίην οἶνός γε, διοτρεφές, ὃν ἀγορεύεις,
τοῦτο καὶ ἐμοὶ ἔδωκε πατὴρ ἐμὸς ὡς σὺ κελεύεις·
καὶ γὰρ ἔγωγε ἐκεῖνον ἐνὶ φρεσὶ ἀμφιβεβήκω
ἔμμεν· ἐπεὶ τοῦ γε πάρα ἔσκε φίλοιο ἀνάσσω
δρῆμα· αὐτὰρ ἔγω οἰωνὸν τόδε σοὶ δέκομαι."

Ἦ ῥα καὶ ἀμφὶς ἔπεσσι ἐπεύφατο δεξιὸς ἔμμεν,
αὐτὸς ἄρ' ἵππους ὠκὺς φέρον ἀνεμόεν πέλωρον,

[1] Line 130 is omitted in most MSS.

on chairs and high seats. And a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith meats in abundance, granting freely of her store. And hard by the son of Boethous carved the meat, and divided the portions, and the son of glorious Menelaus poured the wine. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then Telemachus and the glorious son of Nestor yoked the horses and mounted the inlaid car, and drove forth from the gateway and the echoing portico. After them went the son of Atreus, fair haired Menelaus, bearing in his right hand honey hearted wine in a cup of gold, that they might pour libations ere they set out. And he took his stand before the horses, and pledged the youths, and said:

"Fare ye well, young men, and bear greeting to Nestor, shepherd of the host, for verily he was kind as a father to me, while we sons of the Achaeans warred in the land of Troy."

Then wise Telemachus answered him: "Aye, verily, king, fostered of Zeus, to him will we tell all this on our coming, as thou dost bid. And I would that, when I return to Ithaca, I might as surely find Odysseus in his house, to tell him how I met with every kindness at thy hands, ere I departed and bring with me treasures many and goodly."

Even as he spoke a bird flew by on the right, an eagle, bearing in his talons a great, white goose, a

ἡμερον ἐξ αὐλῆς· οἱ δ' ἱζόντες ἔνοντο
ἄνερες ἠδὲ γυναῖκες· ὁ δὲ σφ' ἐν ἐγγυθεν ἦλθεν
δεξιὸς ἡ ξε προσθ' ἵππων· οἱ δὲ ἰδόντες
γηθήσαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη. 165
τοισι δὲ Νεστορίδης Πεισιστρατος ἤρχετο μυθων·
"Φράζεο δη, Μενέλαε διοτρεφες, ὄρχαμε λαῶν,
ἢ νῶιν τοὐ' ἔφημε θεος τερας ἠε σοὶ αὐτῷ"
Ὣς φάτο, μαρμήριξε δ' ἀρηΐφιλος Μενέλαος,
ὅππως οἱ κατὰ μοῖραν ὑποκρήναιτο νοήσας. 170
τὸν δ' Ἑλένη τανυπεπλος ὑποφθαμενη φάτο μῦθον·
"Κλῦτέ μευ· αὐτὰρ ἐγω μαντεύσομαι, ὡς ἐνὶ θυμῷ
ἀθανατοι βάλλουσι καὶ ὡς τελεεσθαι ὀίω.
ὡς ὅδε χὴν' ἥρπαξ' ἀτιταλλομενην ἐνὶ οἴκῳ
ἦλθων ἐξ ὄρεος, ὅθι οἱ γενεή τε τοκος τε, 175
ὡς Ὀδυσευς κακὰ πολλὰ παθὼν καὶ πόλλ' ἐνιαυθεις
εἴκοσι νοστησει καὶ τισεται ἠὲ καὶ ἤδη
οἴκοι, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτευει."
Την δ' αὖ Τηλέμαχος πεπνυμένος ἀντιον ηὔδα·
"Οὕτω νὺν Ζευς θειη, ἐριγδουπος ποσις Ἥρης· 180
τῷ κέν τοι καὶ κεῖθι θεῷ ὡς εὐχετοῴμην"
Ἦ καὶ ἐφ' ἵππουιν μαστιν βυλεν· οἱ δε μαλ' ὦκα
ἤιξαν πεδιονδε διὰ πτόλιος μεμαῶτες
οἱ δὲ πανημέριοι πεῖον ζυγον ἀμφὶς ἔχοντες.
δύσετο τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί· 185
ἐς Φηρας δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
υἱος Ὀρτιλόχοιο, τον Ἀλφειος τέκε παῖδα.
ἔνθα δε νυκτ' ἔασαν· ὁ δὲ τοῖς πάρ ξείνια θῆκεν.

tame fowl from the yard, and men and women followed shouting. But the eagle drew near to them, and darted off to the right in front of the horses, and they were glad as they saw it, and the hearts in the breasts of all were cheered. And among them Peisistratus, son of Nestor, was first to speak:

"Consider, Menelaus, fostered of Zeus, leader of hosts, whether it was for us two that the god showed this sign, or for thyself."

So he spoke, and Menelaus, dear to Ares, pondered how he might with understanding interpret the sign aright. But long-robed Helen took the word from him, and said:

"Hear me, and I will prophesy as the immortals put it into my heart, and as I think it will be brought to pass. Even as this eagle came from the mountain, where are his kin, and where he was born, and matched up the goose that was bred in the house, even so shall Odysseus return to his home after many toils and many wanderings, and shall take vengeance, or even now he is at home, and is sowing the seeds of evil for all the wooers."

Then again wise Telemachus answered her: "So may Zeus grant, the loud thundering lord of Hera, then will I even there ever pray to thee, as to a god."

He spoke and touched the two horses with the lash, and they sped swiftly toward the plain, coursing eagerly through the city. So all day long they shook the yoke they bore about their necks. And the sun set, and all the ways grew dark. And they came to Pherae, to the house of Diocles, son of Ortilochus, whom Alpheus begot. There they spent the night, and before them he set the entertainment due to strangers.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ἵππους τε ζευγνυντ' ἄνα θ' ἅρματα ποικίλ' ἔβαινον, 190
ἐκ δ' ἔλασαν προθυροιο καὶ αἰθουσης ἰριδόεντος·
μαστιξεν δ' ἐλάων, τὼ δ' οὐκ ἄκοντε πετέσθην.
αἶψα δ' ἐπειθ' ἵκοντο Πύλου αἰπὺ πτολίεθρον·
καὶ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν·
"Νεστορίδη, πῶς κέν μοι ὑποσχόμενος τελέσειας 195
μῦθον ἐμόν; ξεῖνος δὲ διαμπερὲς εὐχόμεθ' εἶναι
ἐκ πατέρων φιλότητος, ἀτὰρ καὶ ὁμηλικίε εἰμεν·
ἤδε δ' ὁδὸς καὶ μᾶλλον ὁμοφροσυνησιν ἐνήσει.
μή με παρὲξ ἄγε νῆα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ,
μή μ' ὁ γέρων ἀέκοντα κατάσχῃ ᾧ ἐνὶ οἴκῳ 200
ἱέμενος φιλέειν· ἐμὲ δὲ χρεὼ θᾶσσον ἱκέσθαι."
Ὣς ἔφατο, Νεστορίδης δ' ἄρ' ἐῷ συνέφρασσατο θυμῷ,
ἵππους οἱ κατὰ μοῖραν ὑποσχόμενος τελέσειν.
ἄνδα δέ οἱ φρονέοντι δοίσσατο κέρδιον εἶναι·
στρέψ' ἵππους ἐπὶ νῆα θοὴν καὶ δῖνα θάλασσης, 205
νηῒ δ' ἐνὶ πρύμνῃ ἐξαίνυτο κάλλιμα δῶρα,
ἐσθῆτα χρυσοῦ τε, τά οἱ Μενέλαος ἔδωκε·
καὶ μιν ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
"Σπεύδῃ νῦν ἀναβαινε κέλευέ τε πάντας ἑταίρους,
πρὶν ἐμὲ οἴκαδ' ἱκέσθαι ἀπαγγεῖλαί τε γέροντι. 210
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν
οἷος κείνου θυμὸς ὑπέρβιος, οὔ κε μεθήσει,
ἀλλ' αὐτὸς καλέων δεῦρ' εἴσεται, οὐδέ ἑ φημι
ἄψ ἴέναι κενεόν· μάλα γὰρ κεχολώσεται ἔμπης."

As soon as early Dawn appeared, the rosy fingered, they yoked the horses, and mounted the inlaid car, and drove forth from the gateway and the echoing portico. Then Peisistratus touched the horses with the whip to start them, and nothing loath the pair sped onward, and soon thereafter they reached the steep citadel of Pylos. Then Telemachus spoke to the son of Nestor, saying:

"Son of Nestor, wilt thou now make me a promise, and fulfil it, as I bid? Friends from of old we call ourselves by reason of our fathers' friendship, and we are moreover of the same age, and this journey shall yet more stablish us in oneness of heart. Lead me not past my ship, O thou fostered of Zeus, but leave me there, lest that old man keep me in his house against my will, fain to show me kindness, whereas I must needs hasten home."

So he spoke, and the son of Nestor took counsel with his heart, how he might duly give the promise and fulfil it. And, as he pondered, this seemed to him the better course. He turned his horses to the swift ship and the shore of the sea, and took out, and set in the stern of the ship the beautiful gifts, the raiment and gold, which Menelaus gave him. And he urged on Telemachus, and addressed him with winged words:

"Make haste now to go on board, and bid all thy comrades to do likewise, before I reach home and bring the old man word. For well I know this in mind and heart, so masterful is his spirit he will not let thee go, but will himself come hither to bid thee to his house, and, I tell thee, he will not go back without thee, for very wroth will he be, despite of all."

Ὣς ἄρα φωνήσας Νέλεϊ καλλιτρίχας ἵππους 215
ἀψ Πύλονδ' εἰς ἄστυ, θοὺς δ' ἄρα δωμαθ' ἵκανε.
Τηλεμάχῳ δ' ἐπαρώγιον ἀντιφερὲς ἐπέλευσεν
"Ἐγκασμήσετε τὰ τευχέ', ἑταῖροι, σὺν μελάνῃ,
αὐτοί τ' ἀμβαίνωμεν, ἵνα πρηήσωμεν ὁδοῖο."
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν ἔλιον ἠδ' ἐνέθεντο,
εἵψα δ' ἄρ' εἰσβαίνον καὶ ἐπὶ κλῄσιν καθίζον. 221
Ἦ τοι ὁ μὲν τὰ ποιείτο καὶ εὐχετο, θῆν δ' Ἀθήνῃ
παρ' πάρα πρυμνῇ· ἀγχοῦθεν δὲ οἱ ἦλθεν ἄνηρ
τηλεδαπός, φεύγων ἐξ Ἄργεος ἄνδρα κατακτάς,
μάντις· ἀτὰρ γενεήν γε Μελαμπόδου ἐκγονος ἦεν, 225
ὃς πρὶν μὲν ποτ' ἔναιε Πύλῳ ἐνι, μητέρι μήλων,
ἀφνειὸς Πυλίοισι μέγ' ἔξοχα δωματα ναίων
δὴ τότε γ' ἄλλοσ' ἔδημον ἀφίκετο, πατρίδα φεύγων
Νηλέα τε μεγάθυμον, ἀγανώτατον ζωόντων,
ὃς οἱ χρήματα πολλὰ τελεσφόρον αἰὲν ἐνιαυτὸν 230
εἶχε βίῃ· ὁ δὲ τῆος ἐνὶ μεγαρῳ Φυλάκοιο
δεσμῷ ἐν ἀργαλέῳ δίετο, κρατερ' ἄλγεα πάσχων
εἵνεκα Νηλῆος κούρης ἄτης τε βαρείης,
τὴν οἱ ἐνὶ φρεσὶ θῆκε θεὰ δασπλήτη Ἐρινύς
ἀλλ' ὁ μὲν ἐκφυγὼν αἶψα καὶ ἤλασε βοῦς ἀρίμωρους 235
ἐς Πύλον ἐς Φυλάκης καὶ ἐτίσατο ἔργον ἄλαστον
ἀντίθεον Νηλῆα, κασιγνήτῳ δὲ γυναῖκα

---

* Neleus, son of Poseidon, had a daughter Pero, fair above all women. He declared that he would give her in marriage to no one but to him who should bring from Phylake the kine of Iphiklos. Melampus undertook the task on behalf of his brother Bias, but was captured and imprisoned for a year by Iphiklos. During this time Neleus seized and held the goods

So saying, he drove his horses with beautiful mane back to the city of the Pylians, and speedily reached the palace. And Telemachus called to his men and gave command to them, saying:

"Set all the gear in order, men, in the black ship, and let us go on board ourselves, that we may speed on our way."

So he spoke, and they readily hearkened and obeyed, and at once they went on board, and sat down upon the benches.

He verily was busied thus, and was praying and offering sacrifice to Athene by the stern of the ship, when there drew nigh to him a man, men a far land, one that was fleeing out of Argos because he had slain a man, and he was a seer. By lineage he was sprung from Melampus, who of old dwelt in Pylos, mother of flocks, a rich man and one that had a very wealthy house among the Pylians, but had afterward come to a land of strangers, fleeing from his country and from great-hearted Neleus, the lordliest of living men, who for a full year had kept much wealth from him by force. Now Melampus meanwhile lay bound with bitter bonds in the halls of Phylacus, suffering grievous pains because of the daughter of Neleus, and the terrible madness of heart which the goddess, the Erinys, who brings houses to ruin,[1] had laid upon him. Howbeit he escaped his fate, and drove off the deep-lowing kine from Phylace to Pylos, and avenged the cruel deed upon godlike Neleus, and brought the maiden

of Melampus. The latter however won his freedom through his skill as a diviner and drove off the kine to Pylos. He then avenged himself on Neleus, and gave Pero to be the bride of Bias. See ll. 235–237.

[1] Odysseus reminded "who makes heavy."

[illegible] ἔγχεα δ' ἄλλοι ἔχον ἄλλα,
Ἄρηος δὲ [illegible] τοὶ μὲν [illegible]
[illegible] πολλοὺς ἐν ἀνάγκῃσι τίθεσκον. Ἀστεροπαῖος
δεύτερος ἦν ἄρα τοῖσιν ἐπὶ κρατερὸν ἔγχος ἔχεσκον,
υἱὼ δ' ἄμφω γεγάασι καὶ ἀμφιδόκοι θέσαν ἄμφω,
υἱὼ δ' Ἀστεροπαῖος καὶ Μόρυνος, υἷε ἀρούρας.
Ἀστεροπαῖος μὲν ἄρ' ἔπεσε Θεοῖς ἐναλίγκιος ἥρως,
αὐτὰρ Θεοκλύμενον κτείνεν Ἀμφιάρηος,
ἐσθλὸν μάντιν ἄνακτα, φίλον Διί τε μητιόεντι καὶ Ἀπόλλωνι
πᾶσιν ὁμῶς φίλον· οὐδ' ἄρα οἱ γε μάντιος ἐσθλοῦ
ἀλλ' ἔλαβ' ἐν νήεσσι γοήσαντα οἴκαδε νεῖσθαι
τοῦ δ' υἱὸς ἔφαινε Πολυφείδης τε Κλυτός τε
ἀλλ' ἄρα καὶ Κλυτὸν χρυσοπέζαν ἔρραισε· πόθος
πολλὸν ἔτι μᾶλλον ἐπὶ τῷ ἀδάμαντος ἀνῆκε·
αὐτὰρ ἔπειτ' ἔκτεινε Πολυφείδην μάρνασθαι
ἄνδρας ἀριστεύοντας ἐν ἀγχεμάχῃσι τιθέντα
ἀλλ' ἄρα τοῦ γε καὶ οὐ μάντιος υἱὸς ἔλεσκε,
ἀλλ' ὁ γε τοῦ μὲν μάντιος υἱὸς ἔλεσκε Πολυείδου

home to be his own brother's wife. For himself, he went to the land of other men, to horse-pasturing Argos for there it was appointed him to dwell, bearing sway over many Argives. There he wedded a wife and built him a high roofed house, and begot Antiphates and Mantius, two stalwart sons. Now Antiphates begot great hearted Oicles, and Oicles Amphiaraos, the rouser of the host, whom Zeus, who bears the aegis, and Apollo heartily loved with all manner of love. Yet he did not reach the threshold of old age, but died in Thebe, because of a woman's gifts. To him were born sons, Alcmaeon and Amphilochus. And Mantius on his part begot Polyphendes and Cleitus. Now Cleitus golden throned Dawn snatched away by reason of his beauty, that he might dwell with the immortals, but of Polyphendes, high of heart, Apollo made a seer, far the best of mortals, after that Amphiaraos was dead. He removed to Hyperesia, having waxed wroth with his father, and there he dwelt and prophesied to all men.

His son it was, Theoclymenus by name, who now came and stood by Telemachus, and he found him pouring libations and praying by his swift, black ship, and he spoke, and addressed him with winged words

"Friend, since I find thee making burnt-offering in this place, I beseech thee by thine offerings and by the god, aye, and by thine own life and the lives of thy comrades who follow thee, tell me truly what I ask, and hide it not. Who art thou among men, and from whence? Where is thy city, and where thy parents?"

And wise Telemachus answered him "Then

"Τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
ἐξ Ἰθάκης γένος εἰμι, πατὴρ δέ μοί ἐστιν Ὀδυσσεύς,
εἴ ποτ' ἔην· νῦν δ' ἤδη ἀπεφθίτο λυγρῷ ὀλέθρῳ.
τοὔνεκα νῦν ἑτάρους τε λαβὼν καὶ νῆα μέλαιναν
ἦλθον πευσόμενος πατρὸς δῆν οἰχομένοιο." 270

Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
"Οὕτω τοι καὶ ἐγὼν ἐκ πατρίδος, ἄνδρα κατακτὰς
ἐμφύλον· πολλοὶ δὲ κασίγνητοί τε ἔται τε
Ἄργος ἀν' ἱππόβοτον, μέγα δὲ κρατέουσιν Ἀχαιῶν.
τῶν ὑπαλευάμενος θανατον καὶ κῆρα μέλαιναν 275
φεύγω, ἐπεί νυ μοι αἶσα κατ' ἀνθρώπους ἀλάλησθαι.
ἀλλά με νῆος ἔφεσσαι, ἐπεί σε φυγὼν ἱκέτευσα,
μή με κατακτείνωσι· διωκέμεναι γὰρ ὄίω."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Οὐ μὲν δή σ' ἐθέλοντά γ' ἀπώσω νῆος ἐίσης, 280
ἀλλ' ἕπευ· αὐτὰρ ἔειθι φιλήσεαι, οἷά κ' ἔχωμεν."

Ὣς ἄρα φωνήσας αἰ ἐδέξατο χάλκεον ἔγχος,
καὶ τό γ' ἐπ' ἰκριόφιν τάνυσεν νηὸς ἀμφιελίσσης·
ἂν δὲ καὶ αὐτὸς νῆος ἐβήσετο πουτοπόροιο.
ἐν πρύμνῃ δ' ἄρ' ἔπειτα καθέζετο, παρ δὲ οἱ αὐτῷ 285
εἵσε Θεοκλύμενον· τοὶ δὲ πρυμνησί' ἔλυσαν.
Τηλέμαχος δ' ἑτάροισιν ἐπιστρωφᾶν ἐκέλευσεν
ἕπλων ἅπτεσθαι· τοὶ δ' ἐσσυμένως ἐπίθοντο.
ἱστὸν δ' εἰλάτινον κοίλης ἐντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ πρωτόνοισιν ἔδησαν, 290
ἕλκον δ' ἱστία λευκὰ ἐνιστρέπτοισι βοεῦσι.

verily, stranger, will I frankly tell thee all. Of Ithaca I am by birth, and my father is Odysseus, as sure as ever[1] such a one there was, but now he has perished by a pitiful fate. Therefore have I now taken my comrades and a black ship, and am come to seek tidings of my father, that has long been gone."

Then godlike Theoclymenus answered him: "Even so have I, too, fled from my country, for that I slew a man, one of mine own kin. And many brethren and kinsmen of his there are in horse-pasturing Argos, and mightily do they bear sway over the Achaeans. It is to shun death and black fate at their hands that I flee, for, I ween, it is my lot to be a wanderer among men. But do thou set me on thy ship, since in my flight I have made prayer to thee, lest they utterly slay me; for methinks they are in pursuit."

And wise Telemachus answered him: "Then will I in no wise thrust thee from my shapely ship, since thou art eager to come. Nay, follow with us, and in our home shalt thou find entertainment such as we have."

So saying, he took from him his spear of bronze, and laid it at length on the deck of the curved ship, and himself went aboard the seafaring ship. Then he sat down in the stern and made Theoclymenus sit down beside him, and his men loosed the stern-cables. And Telemachus called to his men and bade them lay hold of the tackling, and they quickly obeyed. The mast of fir they raised and set in the hollow socket, and made it fast with fore-stays, and hauled up the white sail with twisted thongs of ox-

[1] Others render "if ever"; but *εἰ* is not here conditional, see Monro.

τοῖσιν δ' ἔμπνεον αὔρον ἴαν γλαυκῶπις Ἀθήνη,
λαίφεσι δινηθεῖσα δι' αἰθέρος, ὄφρα τάχιστα
πᾶσι νηυσὶν θοῦσαν βαλίσσετο κλῦσιν ἐόσσαν.
βῆν δὲ παρὰ Κρουνοὺς καὶ Χαλκίδα καλλιρόοιο[1] 295

Δύνετο τ' ἠέλιος καὶ πάντες ἐπίοντο κελεύθους
ἡ δὲ Φαέθ' ἀνεπάλλετο δεύομενη Διὸς εἴρῃ
ἠὲ παρ' Ἠλίδα δῖαν, ὅθι τε κρατέουσιν Ἐπειοί,
ἔνθεν δ' αὖ νήσοισιν ἐνιστρέφεται βοάσιν,
ἐρμαίνων ἢ κεν θάνατον φύγοι ἢ κεν ἁλώῃ. 300

Τοὺς δ' αὖτ' ἐν ἁλίῃσι Ὀδυσεὺς καὶ δῖος ἱππόβοτος
δορπείτην· παρὰ δὲ σφίν εἰόρτεον ἤματα πολλά,
αὐτὰρ ἐπεὶ ποσίος καὶ ἐδητύος εἷλτο ἔρος δύο,
τοὺς δ' Ὀδυσεὺς μετέειπε, συβώτεω μειρητίζων,
ἢ μὲν δὴ δὐνεκεν φίλοι μάλα τε κλεινοὶ 305
αὐτοῦ δὴ στεθμῷ· ἢ ἐτρώσατο πολλὰ δὲ

Κάλλιθι νῦν, Εὔμαιε, καὶ ἄλλοι πάντες ἑταῖροι·
ἠώθεν πρωΐ δόντε λιλαιόμαι ἀνιέναι
πτωχεύειν, ἵνα μή σε κατατρύχω καὶ ἑταίρους 310
ἀλλὰ μοι εὖ δ' ὑποθοῦ καὶ δώ' ἥγεμόν' ἐσθλὸν ὁπάσσω
δς κέ με κείσ' ἀναγεῖ· κατὰ δὲ πτόλιν αὖτος ἀνάγκῃ
πλαγχθῶμεν, εἴ κεν τις πανύλῃ καὶ πυρὸς ἀρήξῃ.
καὶ τότ' ἔλθοιμι πρὸς δῶματ' Ὀδυσῆος θείοιο
ἄγγελίην εἰπεῖν παρὰ φρένα Πηνελόπειαν,
καὶ κε μνηστῆρσιν ὑπερφιάλοισι μιγείην, 315

[1] Line 295 is twice cited by Strabo, but is not found in any MS. of the Odyssey.

[1] No satisfactory explanation of this obscure epithet can be given. It is barely possible that the epithet proper to a ship passing swiftly by the islands has been transferred to

hide. And flashing eyed Athene sent them a favourable wind, blowing strongly through the sky that, speeding swiftly, the ship might accomplish her way over the salt water of the sea. So they fared past Crouni and Chaleia, with its beautiful streams.

Now the sun set and all the ways grew dark. And the ship drew near to Pheae, sped by the wind of Zeus, and on past goodly Elis, where the Epeans hold sway. From thence again he steered for the sharp isles,[2] pondering whether he should escape death or be taken.

But the two, Odysseus and the goodly swineherd, were supping in the hut, and with them supped the other men. But when they had put from them the desire of food and drink, Odysseus spoke among them, making trial of the swineherd to see whether he would still entertain him with kindly care and bid him remain there at the farmstead, or send him forth to the city.

"Hearken now, Eumaeus, and all ye other men. In the morning I am minded to go forth to the city to beg, that I may not be the ruin of thee and of thy men. Now then, give me good counsel, and send with me a trusty guide to lead me thither, but through the city will I wander by myself perforce, in the hope that one haply will give me a cup of water and a loaf. Aye, and I would go to the house of godlike Odysseus and bear tidings to the wise Penelope, and join the company of the insolent wooers, if perchance they may give me a meal, since

the islands themselves; for this the use of "solerrimum" in Tacitus, *Annales*, iii. 1, is adduced as a parallel. Others follow Eustathius in rendering ἔφορον by "pointed," connecting the word with the verb ὄφω (cf. ix. 387); this, however, is most uncertain. The *ne* except enclitic, is found in the Homeric Hymn to Apollo 446.

[illegible]

[illegible]

[illegible]

they have good cheer in abundance. Straightway might I do good service among them in all that they would. For I will tell thee, and do thou give heed and hearken. By the favour of Hermes, the messenger, who lends grace and glory to all men's work, in the business of serving no man beside can vie with me, in piling well a fire, in splitting dry faggots, in carving and roasting meat, and in pouring wine—in all things in which meaner men serve the noble."

Then deeply moved didst thou speak to him, swineherd Eumaeus: "Ah me, stranger, why has such a thought come into thy mind? Verily thou art fain utterly to perish there, if thou wouldest indeed enter the throng of the wooers, whose wantonness and violence reach the iron heaven. Not such as thou are their serving men, nay, they that serve them are young men, well clad in cloaks and tunics, and ever are their heads and bright faces sleek, and polished tables are laden with bread, and meat, and wine. Nay, abide here, there is none that is vexed by thy presence, not I, nor any other of the men that are with me. But when the dear son of Odysseus comes, he will himself clothe thee in a cloak and a tunic as raiment, and will send thee whithersoever thy heart and spirit bid thee go."

Then the much-enduring, goodly Odysseus answered him: "Would, Eumaeus, that thou mightest be as dear to father Zeus as thou art to me, for that thou hast made me cease from wandering and from grievous hardships. Than roaming naught else is more evil for mortals; yet for their cursed belly's sake men endure evil woes, when wandering and sorrow and

νῦν δ' ἄνα ἰσχεάρε μείναί τε με κείνου ἄνακτος,
εἰν' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θείοιο
πατρὸς θ', ὃν κατέλειπεν ἐνὶ ἄνι γήραος οὐδῷ,
ἦ ῥα ἔτι ζωοῦσιν ὑπ' αἰγλήεντι ἠελίῳ,
ἦ ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισι."
Τὸν δ' αὖτε προσέειπε συβώτης, ἔρχαμε λαῶν
"Τοιγὰρ ἔγω τοι, ξεῖνε, μαλ' ἀτρεκέως ἀγορεύσω.
Λαέρτης μὲν ἔτι ζωεῖ. Διὶ δ' εὔχεται αἰεὶ
θυμὸν ἄνα μελέων φθίσθαι εἰς ἐν μεγάροισιν
δεινάγλωσ' γὰρ παῖδος ἑοῖ ἄνεται ἀιχμητοῖο
κουριδίης τ' ἀλόχοιο βαλίφρονος, ἥ ἑ μαλιστα
ἤκαχ' ἀποφθιμένη καὶ ἐν ὄμῳ γῆρας θέσεν
ἡ δ' ἄχεϊ οὐ παῖδος ἀποφθίνε κυδαλίμοιο,
λιγγαλέῳ θανάτῳ, ἐπεὶ μή θάνοι ἔκ τις ἐμοῖ γε
ἐνθάδε πιστεύων φίλος εἴη καὶ φίλα ἔρδοι.
ἔβρα μὲν οὖν ἐν κείνῃ ἔην, ἀχνύετο πάρ ἔμπεδ,
τόφρα τί μοι φίλαν ἔστιν μετάλλησαι καὶ ἐρέσθαι,
οἴκαδέ μ' αὖτ' ἔβρεψεν ἔμα Κτιμένῃ τε ἄνοιτε,
θυγατρὶ ἠφθίμῃ, τὴν ἐπιλέκτῳ τέκε παῖδων
τῇ ἐμοῦ ἐτρέφομεν, ὀλίγον δέ τί μ' ἥεσκε τιμᾶν.
αὐτὰρ ἔπει δ' ἦ ἔν πολυπάτεον ἱκόμεθ' ἄμφω,
τὴν μὲν ἔπειτα Σάμην δ' ἔκοσαν καὶ μυρί' ἔδοντο,
αὐτὰρ ἐμοὶ χλαῖνάς τε χιτῶνά τε εἵματ' ἐσθῆτα
καλὰ μαλ' ἀμφιέσασα, ποδοῖν δ' ὑποδήματα δοῦσα
ἀγροῦδε πρόπαλλε· φίλον δέ με κηρόθι μᾶλλον
τὸν δ' ἤδη τούτων ἐπιδεύομαι· ἀλλά μοι αὐτῷ
ἔργον ἀέξουσιν μάκαρες θεοὶ ὃ ἐπιμάρτω·
τῶν ἔφαγον τ' ἔπιόν τε καὶ ἐνδοιεσίῳ ἔδοσκα.
ἐν δ' ἄρα δυστήνῃ οὐ μαλίχιον ἔστιν ἀκούειν

pain come upon them. But now, since thou keepest me here and bidden me await thy master, come, tell me of the mother of godlike Odysseus, and of the father whom when he went forth he left behind him on the threshold of old age. Are they happy still living beneath the rays of the sun? or are they now dead and in the house of Hades?"

Then the swineherd, a leader of men, answered him: "Then verily a stranger will I frankly tell thee. Laertes still lives, but ever prays to Zeus that he may waste away from his house in his home. For wondrously does he grieve for his son that is gone, and for the wife beloved of his wedded wife, whose death trouble him most of all and brought him to untimely old age. But she died of grief for her glorious son, by a miserable death, as I would that no man may die who dwells here as my friend and does me kindness. So long as she lived, though it was in sorrow, it was ever a pleasure to me to ask and enquire after her, for she herself had brought me up with long robed Cytherea, her noble daughter, whom she bore as her youngest child. With her was I brought up, and the mother honoured me little less than her own children. But when we both reached the longed for prime of youth they sent her to Same to wed, and got themselves countless bridal gifts, but as for me, my lady clad me in a cloak and tunics, right goodly raiment, and gave me sandals for my feet and sent me forth to the field, but in her heart she loved me the more. But now I lack all this, though for my own part the blessed gods make to prosper the work to which I give heed. Therefrom have I eaten and drunk, and given to reverend strangers. But from my mistress I may hear naught

οὔτ' ἔπος οὔτε τι ἔργον, ἐπεὶ ἄκουσ' ἔμπεσε εἴκῳ, 270
δεῦρο νεηφόβολος· μέγα δὲ δόμοις χαίνοντι
ἄντα δεσποίνης φάσθαι καὶ ἐνώπια πυθέσθαι
καὶ φαγέμεν πίεμέν τε, ἔπειτα δὲ καὶ τί φερέσθαι
ἀγρόνδ', οἷά τε θυμὸς ἐπιοίσεται ἠδὲ κελεύει."

Τὸν δ' ἀναμειψ' μάντις προσέφη πολυμήτις Ὀδυσσεύς·
"Ὦ πόποι, ἦ ἄρα τοῦθ' ὧν, ξεῖνε, ἐλύμαιο σοῦ κῆρ, 281
πολλὸν ἀπεκλαγχθῆναι ἀπὸ πατρίδος ἠδὲ τοκήων·
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ ὅ γε πατρίδος ἐστὶν ἐν εὐρυχορίῃ,
ἦ ὅν τε τεκέτ' ἔασκε πατὴρ καὶ πότνια μήτηρ, 285
ἦ ἐπί τε μουνοβότεια πάρ' οἴεσιν ἢ παρὰ βουσὶν
ἀνέρες ἐνιπεῖν λαθὸν ἠδ' ἀπέλασσαν
τοιόδ' ἀνέρος ἵκετ' ἐνθάδ', ὃ δ' ἄξιος ἔσσο δόμεν."

Τὸν δ' αὖτε προσέειπε συβώτης, ἔργα μεταδρόμος·
"Ξεῖν', ἦ ἄρ δὴ τοῦτο μ' ἀνείρεαι νῦν μεταλλᾷς, 290
εἰς ἣν νῦν ξείνιε καὶ τέρπεο, οἶκόν τε οἶκον
ἔμμενον· αὐτὰρ δὲ κλυτὸν εὔοφρον ἔστι μοι εἶναι,
ἔστι δὲ τερπωμέοισιν ἀκούειν· οὐδέ τι σε χρὴ
ὧδε ἔρξαι, κατὰ λῆξον· ἄνευ σεῖο ἔστιν ἑκάστῳ
τῶν δ' ἄλλων ἔστιν κραδίη καὶ θυμὸς ἀνώγει, 295
εἰς ὅτε οἴκαδ' ἵκοιμι· ἔμοὶ δ' ἠοῖ φαινομένῃφι
δεύτερος ἐμ' ἔσσεται ἀνιαστήρων ἐνιαυτός·
νῦν δ' ἐπὶ πλείστῳ πεπονήμεθα τε καμόμεθά τε
κηδέων ἀλλήλων τερπωμέθα λευγαλέοισι,
μνώμενος· μετὰ γὰρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ, 300
ὅς τις δὴ μάλα πολλὰ παθὼν καὶ πολλ' ἀνάλωσῃ·
τοῦτο δὲ τοι ἐρέω ὃ μ' ἀνείρεαι ἠδὲ μεταλλᾷς

* ἀπὸ ἐμέθεν; ἀπὸ σεῦ.

pleasant, whether word or deed, for a plague has fallen upon the house even overweening men. Yet greatly do servants long to speak before their mistress and learn of all, and to eat and drink, and thereafter to carry off somewhat also to the fields, such things as ever make the heart of a servant to grow warm."

Then Odysseus of many wiles answered him, and said: "Lo now, surely when thou wast but a child, swineherd Eumaeus, thou didst wander far from thy country and thy parents. But come now, tell me this, and declare it truly. Was a broad-wayed city of men sacked, wherein thy father and honoured mother dwelt? Or when thou wast alone with thy sheep or cattle, did foremen take thee in their ships and bear thee for sale to the house of this thy master, who paid for thee a goodly price?"

Then the swineherd, a leader of men, answered him: "Stranger, since thou dost ask and question me of this, hearken now in silence and take thy joy and drink thy wine, as thou sittest here. These nights are wondrous long. There is time for sleep, and there is time to take joy in hearing tales. Thou needest not lay thee down till it be time; there is weariness even in too much sleep. As for the rest, if any man's heart and spirit bid him, let him go forth and sleep, and at daybreak let him eat, and follow our master's swine. But we two will drink and feast in the hut, and will take delight each in the other's grievous woes, as we recall them to mind. For in after time a man finds joy even in woes, whosoever has suffered much and wandered much. But thus will I tell thee, of which thou dost ask and enquire.

"Ἦ μὲν τοῦ Ἕκτορ κυκλόσε πάντες ἀμύνομεν,
Τρῶες καὶ Λύκιοι καὶ ἐγχεσιμῶρ Δαρδανοί,
οἱ τε περικτίονες· ἡμεῖς δ' ἐπὶ νῆας ἔασαν,
εἰ τοῦ μὲν ἕνεκ' ἔλθοι ἀμύνων τοῖσιν ἄρηος,
ἡμεῖς δ' οὐ τόσσον δύναμαι, γέρας οὐκέτι τοῦ δὲ
ἔστιν ἐν ἀγορῇ πολέμου δαΐκταο μέτοιο
ἀλλ' ἐν γραικοῖσι πολὺ κάρτιστος φυλάσσων,
Τυδέος ἀγχιστεῖος Ἀνακτόρος ἠΰ
οὐδ' ἀνέμενε δηΐοιο ἐνοχεσίων ἀντιβίοιο
δῆθα ἐνὶ πολέμῳ, ἐπεὶ δὴ τάχα δεῖμ' ἐνὶ θυμῷ
τῷ ἔβαλε Κρονίων τε καὶ ἀγλαὸς υἱὸς Ἀθήνης
Ἀλλ' ἐν γραικοῖσι πολὺ κάρτιστος φυλάσσων,
Τυδέος ἀγχιστεῖος Ἀνακτόρος ἠΰ
οὐδ' ἀνέμενε δηΐοιο ἐνοχεσίων ἀντιβίοιο
δῆθα ἐνὶ πολέμῳ, ἐπεὶ δὴ τάχα δεῖμ' ἐνὶ θυμῷ
τῷ ἔβαλε Κρονίων τε καὶ ἀγλαὸς υἱὸς Ἀθήνης
Ἀλλ' ἐν γραικοῖσι πολὺ κάρτιστος φυλάσσων,
Τυδέος ἀγχιστεῖος Ἀνακτόρος ἠΰ
οὐδ' ἀνέμενε δηΐοιο ἐνοχεσίων ἀντιβίοιο
δῆθα ἐνὶ πολέμῳ, ἐπεὶ δὴ τάχα δεῖμ' ἐνὶ θυμῷ
τῷ ἔβαλε Κρονίων τε καὶ ἀγλαὸς υἱὸς Ἀθήνης
Ἀλλ' ἐν γραικοῖσι πολὺ κάρτιστος φυλάσσων,
Τυδέος ἀγχιστεῖος Ἀνακτόρος ἠΰ
οὐδ' ἀνέμενε δηΐοιο ἐνοχεσίων ἀντιβίοιο
δῆθα ἐνὶ πολέμῳ, ἐπεὶ δὴ τάχα δεῖμ' ἐνὶ θυμῷ
τῷ ἔβαλε Κρονίων τε καὶ ἀγλαὸς υἱὸς Ἀθήνης
Ἀλλ' ἐν γραικοῖσι πολὺ κάρτιστος φυλάσσων,
Τυδέος ἀγχιστεῖος Ἀνακτόρος ἠΰ
οὐδ' ἀνέμενε δηΐοιο ἐνοχεσίων ἀντιβίοιο
δῆθα ἐνὶ πολέμῳ, ἐπεὶ δὴ τάχα δεῖμ' ἐνὶ θυμῷ
τῷ ἔβαλε Κρονίων τε καὶ ἀγλαὸς υἱὸς Ἀθήνης

"There is an isle called Syria, if haply thou hast heard thereof, above Ortygia, where are the turning places of the sun. It is not so very thickly settled but it is a good land, rich in herds, rich in flocks, full of wine, abounding in wheat. Famine never comes into the land, nor does any baleful sickness besides fall on wretched mortals, but when the tribes of men grow old throughout the city Apollo, of the silver bow, comes with Artemis, and assails them with his gentle shafts, and slays them. In that isle are two cities, and all the land is divided between them, and over both ruled as king my father Ctesios, son of Ormenus, a man like to the immortals.

"Thither came Phoenicians, men famed for their ships, greedy knaves, bringing countless trinkets in their black ship. Now there was in my father's house a Phoenician woman, comely and tall and skilled in glorious handiwork. Her the wily Phoenicians beguiled. First, as she was washing clothes, one of them lay with her in love by the hollow ship, for this beguiles the minds of women, even though one be upright. Then he asked her who she was and whence she came, and she straightway shewed him the high-roofed house of my father, and said:

"'Out of Sidon, rich in bronze, I declare that I come, and I am the daughter of Arybas, to whom wealth flowed in streams. But Taphian pirates seized me, as I was coming from the fields, and brought me hither and sold me to the house of yonder man, and he paid for me a goodly price.'

"Then the man who had lain with her in secret answered her: 'Wouldest thou then return again with us to thy home, that thou mayest see the high-roofed

[illegible]

"Τοὺς δ' αὖτε προσέειπε γέρων ἱππηλάτα Νέστωρ
Ἐν νῦν καὶ τοῦτο ἐπὶ νόον ἐσσόμεθ' ἠμὲν ἕκαστοι, 430
ἔμπεδον ἠνιόχοισι μετὰ μέσσοισι μάχεσθαι
ἠμὲν ἐπὶ πρώτοισι μετὰ πρώτοισι μάχεσθαι
τοὶ δ' αὖτε μετόπισθε γυνὰ καὶ ἀνὰ δόρυ πάλτο
"Ἀστὴρ γὰρ μὴ τίς τε μετὰ πρώτοισι ἔοικεν
ἔμμεναι ἔμμεν ἄριστος ἐπεὶ δὴ πόλλ' ἐν ἀρούρῃ, 440
ἠμὲν ἐν ἀμπελόεσσι μὴ τὸν πόνον ἔμμεν ἀνάγκη
ἔσθοντ' ἔξοχον, ὁ δ' ἀνέμοιο πνοὰ ἐν
ἔστω δ' ἀνέμοιο πνοὰ ἐν τ' ἀνέμοιο πνοὰ ἐν τ' ἀνέμοιο
ἀλλ' ἔστω ὁ δ' ἐν μέσσῳ ἔστω δ' ἐν μέσσῳ. 450
ἀλλ' ἔστω ἐν τῷ μέσσῳ ἔστω δ' ἐν μέσσῳ ἔστω,
ἀνέμοιο μὴ ἔστω ἔστω δ' ἐν μέσσῳ ἔστω
ἔστω γὰρ καὶ γυνὰ ἔστω τ' ἀνέμοιο ἔστω
καὶ δὲ καὶ ἀλλ' ἐν τῷδε ἔστω ἔστω τοῦ ἔστω
πολὺ γὰρ αὖτ' ἔστω ἔστω δὲ μετὰ καὶ ἀνάγκη, 460
ἀρήϊον δ' ἔστω ἔστω ἔστω μετὰ δ' ἔστω
τοῦ καὶ ἔστω δὲ τοῦ ἔστω ὁ δ' ἔστω ἔστω ἔστω
ἔστω δ' ἔστω ἔστω ἔστω ἔστω ἔστω ἔστω
"Ἠ μὲν δὴ τοὶ μὲν ἔστω ἔστω ἔστω ἔστω πόλλ,
οὐ δ' ἔστω ἔστω ἔστω ἔστω ἔστω ἔστω ἔστω 470
τὸ τοῦ γὰρ ἔστω ἔστω πόλλ' ἔστω ἔστω
ἀλλ' ἔστω δὲ πόλλ' τὸ ἔστω ἔστω ἔστω ἔστω,
καὶ τοῦ δὲ ἔστω ἔστω, ἐπὶ ἔστω ἔστω ἔστω.
ἔστω δ' ἔστω πόλλ' ἔστω ἔστω ἔστω ἔστω ἔστω
χρυσοῦ ἔστω ἔστω ἔστω, μετὰ δ' ἔστω ἔστω ἔστω. 480

house of thy father and mother, and see them too? For of a truth they yet live, and are accounted rich.

"Then the woman answered him, and said: 'This may well be, if you sailors will pledge yourselves by an oath that you will bring me safely home.

"So she spoke, and they all gave an oath thereto, as she bade them. But when they had sworn and made an end of the oath, the woman again spoke among them, and made answer:

"'Be silent now, and let no one of your company speak to me, if he meets me in the street or hailing at the well, lest some one go to the palace and tell the old king, and he was suspicious and bind me with grievous bonds and devise death for you. Nay, keep my words in mind and speed the barter of your wares. But, when your ship is laden with goods, let a message come quickly to me at the palace, for I will also bring whatever gold comes under my hand. Aye, and I would gladly give another thing for my passage. There is a child of my noble[1] master, whose nurse I am in the palace, such a cunning child, who ever runs abroad with me. Him would I bring on board, and he would fetch you a vast price, wherever you might take him for sale among men of strange speech.'

"So saying, she departed to the fair palace. And they remained there in our land a full year, and got by trade much substance in their hollow ship. But when their hollow ship was laden for their return, then they sent a messenger to bear tidings to the woman. There came a man, well versed in guile, to my father's house with a necklace of gold, and with amber beads was it strung between. Thus

[1] Or, as another interpretation of δῖος, simply "my."

τὸν μὲν δ' ἐν μεγάρῳ δμῳαὶ καὶ πότνια μητὴρ
χεῖρε τ' ἀμφοῖν νίζον καὶ ἀφέλοντο κόμιστρον,
ἄλφιτα τ' ἐν κίστῃ· ὁ δὲ τῇ κατὰ νῶτα βάλοντο
ἥ τοι ὁ κοιμήσας ἀνέλετο εἰς ἕνα δεσμόν,
ἡ δ' αὖ χεῖρας ἔλουσα δόμον ἐξίνα θεράπαιν' 440
αὐτὰρ δ' ἐν προόδῳ ἄμυδις δύνα τὼ τραπέζας
δόρπον δαιτυμόνων, οἱ μὲν πάτερ' ἀμφιπίνοντο,
οἱ μὲν δ' ἐν θώκοισι τρόμεον, δύμεν τε φίλοιν,
ἡ δ' αἶψα τρ' ἄλοιο κατακρύψασ' ἐνὶ κόλπῳ
δόφαρτ' αὐτὰρ ἔγων ἐπόμην ἀκαιφρονέουσα. 470
δυστό τ' ἄλοιο, σάοσάν τε πάλαι ἔγνωσ'·
ἤμοι δ' ἐν λεκέσι κλαίων ἤλθομεν ἔνθα κόοντο,
δεῦ' ἔρα Φοίνικον δόρπον δὲ κοιμᾶτο γόνυ κε
οἱ μὲν ἔπειτ' ἀναβάντες ἐπεσκίλλοιο ἰγρὰ κέλευθα,
τὸν δὲ ἀνεβήσαμεν· ἐπὶ δὲ Ζεὺς οὖρον ἔπεμπεν 475
ἱστία μὲν πάντα πλόοιμεν γαίας τε καὶ ἤματ'
ἀλλ' ἔπε δὴ ἰξόμεθα ἤματ' ἐπὶ Ζεὺς θῆκε Κρόνιον,
τὸν μὲν ἔπειτα γόνασα Ζεὺς Ἄρτεμις ἰοχέαιρα,
δεῦρ' δ' ἐνθοῦνεκα τόσσον' ἐπ' ἀκαλὴν ἐπὶ
καὶ τὸν μὲν φόνῳ καὶ ἰχθύσι εἰρμὸν γενέσθαι 480
ἐκβάλλον· αἴνεα ἔνα λιπόμην δεκάνυμπον ἔτεα
τοὺς δ' Ἴθακ' ἐνέλασσε φέρων δόμον τε καὶ ἔνθα,
ἔνθα με Λαέρτῃ πρόπαρ ἀνεστήσασ' ἐοῖσι
οἴκῳ τοῦδε τε γαίαν ἔνα Ἴθῃ ἀφέλοιμι."

Τὸν δ' αὖ διογενὴς Ὀδυσεὺς ἠμείβετο μύθῳ 485
"Εἶμαι, ἡ μάλα δὴ μοι ἐνὶ φρεσὶ θυμὸς ἔνοιμι
ταῦτα ἕκαστα λέγων, ἔπεα δὴ πάθεν ἄλγεα θυμῷ.
ἀλλ' ἡ τοι σοὶ μὲν παρὰ καὶ παρὰ δεῦλον ἔθηκε
Ζεὺς, ἐπεὶ ἀνδρὸς ἔκμαρ' ἀφίκεο πολλὰ μογήσας

the maidens in the hall and my honoured mother were handling and were gazing on it, and were offering him their price, but he nodded to the woman in silence. Then verily when he had nodded to her, he went his way to the hollow ship, but she took me by the hand, and led me forth from the house. Now in the fore hall of the palace she found the cups and tables of the banqueters, who waited upon my father. They had gone forth to the council and the people's place of debate, but she quickly hid three goblets in her bosom and bore them away, and I followed in my heedlessness. Then the sun set, and all the ways grew dark. And we made haste and came to the goodly harbour, where was the swift ship of the Phoenicians. Then they embarked, putting both of us on board as well, and sailed over the watery ways, and Zeus sent them a favourable wind. For six days we sailed night and day alike, but when Zeus, son of Cronos, brought upon us the seventh day, then Artemis, the archer, smote the woman, and she fell with a thud into the hold, as a sea bird plunges. Her they cast forth to be a prey to seals and fishes, but I was left, my heart sore stricken. Now the wind, as it bore them, and the wave, brought them to Ithaca, where Laertes bought me with his wealth. Thus it was that my eyes beheld this land."

To him then Zeus-born Odysseus made answer, and said: "Eumaeus, of a truth thou hast deeply stirred the heart in my breast in telling all this tale of the sorrow thou hast borne at heart. Yet verily in thy case Zeus has given good side by side with the evil, since after all thy toil thou hast come to the house of a kindly man, who gives thee food and

νῆσον, ἵν' ἔνθ' τοι πάντες ἐνὶ φρεσὶ τῶν τε φίλων τε 590
ἀθάνατοι, ζωοὶ δ' ἀνέρες οἶον ἀπ' αὐτῆς ἔστιν τε
πολλὰ βίοτον δοῖ ἔστε ἀλώμενοι ἐνθάδ' ἱκοίμην."

Ἦ ῥα, μὲν τοιαῦτα πρὸς ἀλλήλους ἀγορεύον,
ἀμφὶς ἔβαν δ' ἐν πολλὸν ἐπὶ χρόνον ἀλλὰ μαινόθα
αἶψα γὰρ Ἠὼς ἦλθε δι' ἄρματα· οἱ δ' ἐπὶ χρόνον 600
Τηλεμάχου ἕνεκα λῦον ἱστία, καὶ δ' ἔλον ἱστὸν
καρπάλιμοι, τοὶ δ' εἰς ἅλμην πρηνέα ἔρετμοῖς
ἐν δ' ἐνέον ἐλάλον, αὐτὰ δὲ πρυμνόθεν ἔδεον
ἐν δὲ καὶ αὐτὸν βαῖνον ἐπὶ ῥηγμῖν θαλάσσης,
δεῖπνόν τ' ἐπιτίθεντο πάρος τε εἴδωρα οἴνου, 610
αὐτὰρ ἔπειτ' ἠοῖος καὶ ἐπιστίον εἰ ἔρον ἔστο,
τοῖσι δὲ Τηλεμάχου πεφυλαγμένος ἔρχετο μῦθον

"Τμῖν μὲν νῦν ἐστὶ ἐπὶ νῆα μελαίνεν,
αὐτὰρ ἔγω αὐτοῦ ἐπιείσομαι εἰς Βοιήνας
ἐνθάδε δ' εἰς ἔστε ἔτι ἔμπ ἔρχα κατέρχομ, 615
ἀνδρὸς δὲ εἰς ἔρχομ εἰδοτόρου πολυάδεμνον,
δαῖν' ἀνέρος ἔρχομ τε καὶ εἴδωρ ἐπιτίθεμαι."

Τὸν δ' αὖτε πρόσφατο θεοείκελος Ἀμφιάλεος
"Πῇ γὰρ ἔγω, φίλε τέκνον, ἐν τὸν ἐνὶ μεθ' ἔρχομ
δεῖνον εἰ ἔρχομ 'Ἰθάκης κατὰ ἀμφιάνεσσα, 620
ἢ ἄλλοι εἰς μητρὸς ἐν καὶ ἐείδ ἔρχομ."

Τὸν δ' αὖ Τηλεμάχου πεφυλαγμένος ἔπεα πτέρα
"Ἄλλοι μὲν σ' ἐν ἔγω γε καὶ ἀμφοτέρω ἐπιείσομ
ἔρχεσθ'· οὐ γὰρ τι ξείνιον πόθεν ἄλλοι αὐτῷ
χρῆμα, ἐπεὶ τοῦ ἔτι μὲν ἀνέρος ἐν ἐνὶ ἔρχομ, εἰ δέ κε μήτηρ 625
ἔλθοιμι· οὐ μὲν γὰρ τι θαμὰ μνηστῆρας δὲ εἰσ
φαίνεται, ἀλλ' αὖτ' τὸν ὑπερῴῃ ἔστον ἐφαίνει.
ἀλλὰ τοῦ ἄλλοι φωτὶ πιφαυσκόμεν δὲ κεν ἔλθοι,

drink, and that with kindness, and thou livest well enough as for me, it is while wandering through the many cities of men that I am come hither.

Thus they spoke to one another, and then lay down to sleep, for no long time, but for a little, for soon came fair crowned dawn. But the comrades of Telemachus, drawing near the shore, furled the sail, and took down the mast quickly, and rowed the ship to her anchorage with their oars. Then they cast out the mooring stones and made fast the stern cables, and themselves went forth upon the shore of the sea, and made ready their meal and mixed the flaming wine. But when they had put from them the desire of food and drink, among them was Telemachus was the first to speak, saying:

"Do you now row the black ship to the city, but I will visit the fields and the herdsmen and at evening will come to the city when I have looked over my lands. And in the morning I will set before you, as wages for your journey, a good feast of flesh and sweet wine."

Then godlike Theoclymenus answered him: "Whither shall I go, dear child? To whose house shall I come of those who rule in rocky Ithaca? Or shall I go straight to thy mother's house and thine?"

Then wise Telemachus answered him: "Were things otherwise, I should bid thee go even to our house, for there is in no wise lack of entertainment for strangers, but it would be worse for thyself, since I shall be away, and my mother will not see thee. For she does not often appear before the wooers in the house, but apart from them weaves at her loom in an upper chamber. But I will tell thee of another man to whom thou mayest go, Eurymachus, glorious

Εὐρυμάχου, Πολυβοῦ δαίφρονος ἀγλαὸν υἱόν,
τὸν νῦν ἶσα θεῷ Ἰθακήσιοι εἰσορόωσι·
καὶ γὰρ πολλὸς ἄριστος ἀνὴρ μενεαίνε τε μάλιστα
πατρὶ ἑῷ γαμέειν καὶ Ὀδυσῆος γέρας ἕξειν·
ἀλλά τά γε Ζεὺς οἶδεν Ὀλύμπιος, εἰθέρι ναίων,
εἰ πρὶν ἐφ' ἡρῴῃσι τελευτήσει κακὸν ἦμαρ."
Ὣς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
εἴρωος, Ἀπόλλωνος ταχὺς ἄγγελος· ἐν δὲ πόδεσσι
τίλλα πέλειον ἔχων, κατὰ δὲ πτερὰ χεῦεν ἀραιὰ
μεσσηγὺς νηός τε καὶ αὐτοῦ Τηλεμάχοιο.
τὸν δὲ Θεοκλύμενος ἑτάρων ἀπεσσοφὶ κάλεσσεν
δν τ' ἄρα οἱ φὺ χειρὶ ἕπος τ' ἔφατ' ἔκ τ' ὀνομάζε·
"Τηλέμαχ', οὔ τοι ἄνευ θεοῦ ἔπεται δεξιὸς ὄρνις
ἔγνων γὰρ μιν ἰδόντα ἴδων οἰωνὸν ἐόντα.
ὑμέτερον δ' οὔ τοι γένος βασιλεύτερον ἄλλο
ἐν δήμῳ Ἰθάκης, ἀλλ' ὑμεῖς καρτεροὶ αἰεί."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Αἴ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
τῷ κέ τοι ἄμμι γνοιὴ φιλοτητά τε πολλά τε δώρα
δῴ ἐμοῦ, ὥς κέ τις σε συναντόμενος μακαρίζοι."
Ἦ καὶ Πειραιον προσεφώνεε, πιστὸν ἑταῖρον·
"Πειραιε Κλυτιόδη, σὺ δέ μοι τὰ περ ἄλλα μάλιστα
πείθῃ ἐμῶν ἑτάρων, εἴ μοι Πύλονδε εἴε ἅμ' ἕπεσθαι
καὶ νῦν μοι τὸν ξεῖνον ἄγων ἐν δώμασι σοῖσιν
ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὅ κεν ἔλθω."
Τὸν δ' αὖ Πειραιος δουρικλυτὸς ἀντίον ηὔδα·
"Τηλέμαχ', εἰ γὰρ καὶ σὺ πολὺν χρόνον ἐνθάδε μίμνοις,
τοῦδε τ' ἐγὼ κομιεῦ, ξείνων δέ οἱ εὖ πεθήσεται."

son of wise Polybus, whom now the men of Ithaca look upon as on a god. For he is by far the best man, and is most eager to marry my mother and to have the honour of Odysseus. Nevertheless Olympian Zeus, who dwells in the sky, knows this, whether or not before marriage he will fix for them the evil day."

Even as he spoke a bird flew forth upon the right, a hawk, the swift messenger of Apollo. In his talons he held a dove, and was plucking her and shedding the feathers down on the ground midway between the ship and Telemachus himself. Then Theoclymenus called him apart from his companions, and clasped his hand, and spoke, and addressed him:

"Telemachus, surely not without a god's warrant has this bird flown forth upon our right, for I knew, as I looked upon him, that he was a bird of omen. Than yours in no other house in the land of Ithaca more kingly power are ever supreme."

Then wise Telemachus answered him again: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one that met thee would call thee blessed."

Therewith he spoke to Peiraeus, his trusty comrade: "Peiraeus, son of Clytius, it is thou that in other matters art wont to hearken to me above all my comrades, who went with me to Pylos, so now do thou, I pray thee, take this stranger and give him kindly welcome in thy house, and show him honour until I come."

Then Peiraeus, the famous spearman, answered him: "Telemachus, though thou shouldest stay here long, I will entertain him, and he shall have no lack of what is due to strangers."

Ὣς εἰπὼν ἐπὶ νηὸς ἔβη, ἐκέλευσε δ' ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
Τηλέμαχος δ' ὑπὸ ποσσὶν ἑδήσατο καλὰ πέδιλα, 650
εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ,
νηὸς ἀπ' ἰκριόφιν· τοὶ δὲ πρυμνήσι' ἔλυσαν.
οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὡς ἐκέλευσε
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο·
τὸν δ' ὦκα προβιβάντα πόδες φέρον, ὄφρ' ἵκετ' αὐλήν,
ἔνθα οἱ ἦσαν ὗες μάλα μυρίαι, ᾗσι συβώτης 655
ἐσθλὸς ἐὼν ἐνίαυεν, ἀνάκτεσιν ἥπια εἰδώς.

So saying, he went on board the ship, and bade his comrades themselves to embark and to loose the stern cables. So they went on board straightway, and sat down upon the benches. But Telemachus bound beneath his feet his fair sandals, and took his mighty spear, tipped with sharp bronze, from the deck of the ship. Then the men loosed the stern cables, and thrusting off, sailed to the city, as Telemachus bade, the dear son of divine Odysseus. But his feet bore him swiftly on, as he strode forward, until he reached the farmstead where were his countless swine, among whom slept the worthy swineherd with a heart loyal to his masters.

II

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσεὺς καὶ δῖος ὑφορβοὶ
ἐντύνοντο ἄριστον ἅμ' ἠοῖ, κηαμένω πῦρ,
ἐκπεμψάν τε νομῆας ἅμ' ἀγρομένοισι σύεσσι·
Τηλέμαχον δὲ περίσσαινον κύνες ὑλακόμωροι,
οὐδ' ὕλαον προσιόντα. νόησε δὲ δῖος Ὀδυσσεὺς 5
σαινοντάς τε κύνας, περί τε κτύπος ἦλθε ποδοῖιν.
αἶψα δ' ἄρ' Εὔμαιον ἔπεα πτερόεντα προσηύδα·
"Εὔμαι', ἦ μάλα τίς τοι ἐλεύσεται ἐνθάδ' ἑταῖρος
ἢ καὶ γνώριμος ἄλλος, ἐπεὶ κύνες οὐχ ὑλάουσιν,
ἀλλὰ περισσαίνουσι· ποδῶν δ' ὑπὸ δοῦπον ἀκούω." 10
Οὔ πω πᾶν εἴρητο ἔπος, ὅτε οἱ φίλος υἱὸς
ἔστη ἐνὶ προθύροισι. ταφὼν δ' ἀνόρουσε συβώτης,
ἐκ δ' ἄρα οἱ χειρῶν πέσον ἄγγεα, τοῖς ἐπονείτο,
κιρνὰς αἴθοπα οἶνον. ὁ δ' ἄντιος ἦλθεν ἄναικτος,
κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω φάεα καλὰ 15
χεῖράς τ' ἀμφοτέρας· θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
ὡς δὲ πατὴρ ὃν παῖδα φίλα φρονέων ἀγαπάζῃ
ἐλθόντ' ἐξ ἀπίης γαίης δεκάτῳ ἐν αὐτῷ,
μοῦνον τηλύγετον, τῷ ἔπ' ἄλγεα πολλὰ μογήσῃ,
ὃς τότε Τηλέμαχον θεοειδέα δῖος ὑφορβὸς 20
πάντα κύσεν περιφύς, ὡς ἐκ θανάτοιο φυγόντα·
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

BOOK XVI

Meanwhile the two in the hut, Odysseus and the goodly swineherd, had kindled a fire, and were making ready their breakfast at dawn, and had sent forth the herdsmen with the droves of swine, but around Telemachus the baying hounds fawned, and barked not as he drew near. And goodly Odysseus noted the fawning of the hounds, and the sound of footsteps fell upon his ears, and straightway he spoke to Eumaeus winged words.

"Eumaeus, surely some comrade of thine will be coming, or at least some one thou knowest, for the hounds do not bark, but fawn about him, and I hear the sound of footsteps."

Not yet was the word fully uttered, when his own dear son stood in the doorway. In amazement up sprang the swineherd, and from his hands the vessels fell with which he was busied as he mixed the flaming wine. And he went to meet his lord, and kissed his head and both his beautiful eyes and his two hands, and a big tear fell from him. And as a loving father greets his own dear son, who comes in the tenth year from a distant land—his only son and well-beloved, for whose sake he has borne much sorrow—even so did the goodly swineherd then clasp in his arms godlike Telemachus, and kiss him all over as one escaped from death, and with wailing he addressed him with winged words.

"Ἦλθες, Τηλέμαχε, γλυκερὸν φάος· οὔ σ' ἔτ' ἐγώ γε
ὄψεσθαι ἐφάμην, ἐπεὶ ᾤχεο νηὶ Πύλονδε.
ἀλλ' ἄγε νῦν εἴσελθε, φίλον τέκος, ὄφρα σε θυμῷ
τέρψομαι εἰσορόων νέον ἄλλοθεν ἐνδον ἐόντα.
οὐ μάν γάρ τε θαμὶ ἄγρον ἐπέρχεαι οὐδὲ νομῆας,
ἀλλ' ἐνιδημεύεις· ὦς γάρ νυ τοι εὔαδε θυμῷ,
ἀνδρῶν μνηστήρων ἐσορᾶν ἀΐδηλον ὅμιλον."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἔσσεται οὕτως, ἄττα· σέθεν δ' ἕνεκ' ἐνθάδ' ἱκάνω,
ὄφρα σέ τ' ὀφθαλμοῖσιν ἴδω καὶ μύθων ἀκούσω,
ἤ μοι ἔτ' ἐν μεγάροις μνῆστις μένει, ἦ τις ἤδη
ἀνδρὸς ἄλλοθι ἕηται, Ὀδυσσῆος δὲ πόδ' εὐνὴ
κεῖται ἀνευαίων κεκ' ἀράχνια πεῖνα ἔχουσα."

Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·
"Καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· ὀιζυραὶ δὲ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χέουσα."

Ὣς ἄρα φωνήσας οἱ ἐδέξατο χαλκεον ἔγχος·
αὐτὰρ ὁ γ' εἴσω ἷεν καὶ ὑπέρβη λάϊνον οὐδόν,
τῷ δ' ἔδρης ἐπιόντι πατὴρ ὑπόδεξεν Ὀδυσσεύς·
Τηλέμαχος δ' ἑτέρωθεν ἐρήτυε φωνήσάν τε·
"Ἦσ', ὦ ξεῖν'· ἡμεῖς δὲ καὶ ἄλλοθι δόμεν ἕδρην
σταθμῷ ἐν ἡμετέρῳ· πάρα δ' ἄνηρ ὃς κατάθησει."

Ὣς φάθ', ὁ δ' αὖτις ἰὼν κατ' ἄρ' ἕζετο· τῷ δὲ συβώτης
χεῖρας ὑπὸ χλαμύδας βῶπας καὶ νῶτα ὑπέρθεν
ἔνθα καθέζετ' ἔπειτα Ὀδυσσῆος φίλος υἱός,
τοῖσιν δ' αὖ κρειῶν πίνακας παρέθηκε συβώτης

"Thou art come, Telemachus, sweet light of my eyes. I thought I should never see thee more after thou hadst gone in thy ship to Pylos. But come, enter in, dear child, that I may delight my heart with looking at thee here in my house, who art newly come from other lands. For thou dost not often visit the farm and the herdsmen, but abidest in the town, so, I ween, has it seemed good to thy heart, to look upon the destructive throng of the wooers."

Then wise Telemachus answered him: "So shall it be, father. It is for thy sake that I am come hither, to see thee with my eyes, and to hear thee tell whether my mother still abides in the halls, or whether by now some other man has wedded her, and the couch of Odysseus lies haply in want of bedding, covered with foul spider-webs."

Then the swineherd, a leader of men, answered him: "Aye, verily, she abides with steadfast heart in thy halls, and ever sorrowfully for her the nights and the days wane as she weeps."

So saying, he took from him the spear of bronze, and Telemachus went in and passed over the stone threshold. As he drew near, his father Odysseus, rose from his seat and gave him place, but Telemachus on his part checked him, and said:

"Be seated, stranger, and we shall find a seat elsewhere in our farmstead. There is a man here who will set us one."

So he spoke, and Odysseus went back and sat down again, and for Telemachus the swineherd strewed green brushwood beneath and a fleece above it, and there the dear son of Odysseus sat down. Then the swineherd set before them platters of roast

ἐντελέων, ἐπεὶ μὰ τῇ πρωΐτερον ἐντελέοντο Ἰθάκηνδε,
νῦν δ' ἀνεμόφρονες παρεόντες ἐν ἀκαμάτοισι,
ἐν δ' ἔρα οἰνοβαρὲς πίνον μελιηδέα οἶνον
αὐτοὶ δ' ἀντίον ἷζον Ὀδυσσῆος θείοιο.
οἱ δ' ἐν' ἀνεμεύθ' ἑτοῖμα παρεστήκεσαν χείρεσι λαλλάν,
αὐτὰρ ἐπὶ πόντον καὶ ἐθήτεον ἐξ ἔρον ἔντο.
δὴ τότε Τηλέμαχος πρωτοφάνεον ἔπος ἐφόρδον
"Ἄντα, πεύθω τοι ξείνοι δὲ ἔστε· πῶς δὲ ἑ ταῦτα
ἔφαγον εἰς Ἰθάκην, τίνες ἄμμεσι εἰ χρέοιντο,
οὐ μὲν γὰρ τι ἑ πόζω ἐόμεν ἐνθάδ' ἐόντες."
Τὸν δ' ἀναμειδόμενος προσέφη, Ἐλπωρὴ ἀνέρος 60
Ἀτρεΐδαο, τέκνον, ἀλήθεα πάντ' ἀγορεύεις.
ἐν μὲν Κρήτεσσι τέκνα εἰ χρεὼ εἰρόμεθ' ἔμμεν,
φῆμι ἔτι πολλὰ Δρόσοιο ἐπὶ δόμοι ἐνιθήκεν
πλαζόμενος· ἐπὶ γὰρ οἱ ἐπεκλάσσαν τὰ γε βαίμεν.
τὸν δὲ Θεσπρωτῶν ἀνέρων ἐν τοῖς ἀνέρας 65
ἔλθ' ἐμὸν πρὸς ἄστεμον, ἐπεὶ δὲ τοι ἐγγυάλιξεν
ἐλθὼν ἐπὶ δόμοις· ἐπεὶ τοῦ τοι εἰ χρεὼ εἶναι."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἔειπε·
"Εἶμι, ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἀκούω·
πάντα γὰρ ἐν τοῖς ξείνοι ἐμὸν ἐνεβάλομεν οἶκῳ, 70
αὐτὸς μὲν νόος εἰμὶ καὶ οὐ πω χρεὶ πέπεσθαι
δόξῃ· ἀναμιμνήσκεσθαι, ἔπος τοι πρόσφορον χαλεπῆς
μητρὸς ἐμῆς· ἐπεὶ ἔχει θυμὸν ἐνὶ φρεσὶ μερμηρίζει,
ἢ αὐτοῦ παρ' ἐμοὶ τε μένῃ καὶ δῶμα σόῳζῃ,
εἴσατο τ' αἰδομένη πόσιος δόμοιο τε φῆμιν, 75
ἢ ἤδη ἐπ' ἔσσεται Ἀχαιῶν ὃς τοι ἐρέοντος
μνᾶται ἐπὶ μεγάροισι, γάμῳ ἐπὶ πλείστα πόροιο.
100

meats, which they had left at their meal the day before, and quickly heaped up bread in baskets, and mixed in a bowl of ivy wood honey-sweet wine, and himself sat down over against divine Odysseus. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, Telemachus spoke to the goodly swineherd, and said:

"Father, from whence did this stranger come to thee? How did sailors bring him to Ithaca? Who did they declare themselves to be? For surely, methinks, did he come hither on foot."

To him then, swineherd Eumaeus, O lord, thou make answer, and say: "Even verily my child, I will tell thee all the truth. From broad Crete he declares that he has birth, and he says that he has wandered roaming through many cities of mortals, so has a god spun for him this lot. But now he has run away from a ship of the Thesprotians and come to my farmstead, and I shall put him in thy hands. Do what thou wilt. He declares himself thy suppliant."

Then again wise Telemachus answered him: "Eumaeus, verily this word which thou hast uttered stings me to the heart. For how am I to welcome this stranger in my house? I am myself but young, nor have I yet trust in my might to defend me against a man, when one wakes wrath without a cause. And as for my mother, the heart in her breast waver this way and that, whether to abide here with me and keep the house, respecting the bed of her husband and the voice of the people, or to go now with him whomsoever is best of the Achaeans that woo her in the hall, and offer the most gifts of

ἀλλ' ἦ τοι τὸν ξεῖνον, ἐπεὶ τόν ἵκετο δῶμα,
δόσω μιν χλαῖναν τε χιτῶνά τε, εἵματα καλά,
δόσω δὲ ξίφος ἀμφήκες καὶ πόσσι πέδιλα, 80
πέμψω δ' ὅππῃ μιν κραδίη θυμός τε κελοιμι.
εἰ δ' ἐθέλοις, αὐ νοήσαιμι καὶ σταθμοῖσιν ἀρόξαι
εἵματα δ' ἐνθάδ' ἔχω πέμψω καὶ εἶτον ἔπειτα
ἑσσάμενος, ὡς ἄν μή σε κατατρύχῃ καὶ ἐπαιρόω.
εἶεν δ' ἂν αὖ μιν ἐγώ γε μετὰ μητρῆρας ἀφομαι 85
ἐρχεσθαι· λιπὼ γὰρ ἀτάσθαλον ὕβριν ἔχουσι
μή μιν κερτομέοντες, ἐμοὶ δ' ἔχος ἐνθεσέωσι αἰνῶς,
πρήξαι δ' ἀρηΐλοιν τι μετὰ πλεονεσσιν ἐόντα
δύσκολα καὶ ἴφθιμον, ἐπεὶ ἦ πολὺ φέρτερος εἰμι."
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεὺς 90
"Ὦ φίλ', ἐπεὶ θὴν μοι καὶ ἀμείψασθαι θέμις ἐστὶν,
ἦ μάλα μὲν κατεδόντες' ἀκουόντος φίλον ἦτορ,
οἷα φατε μητρῆρας ἀτάσθαλα μηχανάασθαι
ἐν μεγάροις, ἀέκητι σέθεν τοιούτου ἐόντος
αὐτὰ μὲν τε ἔκων ὑποδάμνασαι, ἦ σέ γε λαοὶ 95
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπιστάμενοι θεοῦ ὀμφῇ,
ἦ τι κασιγνήτοις ἐπιμέμφεαι, οἷσι περ αὖτε
μαρναμένοισι πέπυσθε, καὶ εἰ μέγα νείκος ἔρηται.
εἰ γὰρ ἔγων οὕτω νόον εἶην τῷδ' ἐπὶ θυμῷ,
ἦ πάλι δὴ Ὀδυσῆος ἀμυνόοιμι τε καὶ αὖτος· 100
αὐτὰρ ἐπεὶ δὴ τοῦ ἐμείο κάρη τάμοι ἀλλοτρίοις φώς, 102
εἰ μὴ ἐγὼ κείνοισι κακὸν πάντεσσι γενοίμην,
ἔλθοιν δὲ μέγαρον Λαερτιάδεω Ὀδυσῆος [1]
οἱ δ' αὖ με πληθὺν δαμάσσαιντο μούνον ἐόντα, 103
βουλοίμην κ' ἐν ἐμοῖσι κατατεθνάμεν μεγάροισι

[1] Line 104 was rejected by Zenodotus.

[illegible] But [illegible] as regards [illegible] stranger, now that he has come to my house, I will clothe him in a cloak and tunic for raiment, and will give him a two-edged sword and sandals for his feet, and send him whithersoever his heart and spirit bid him go. Or if you wish to keep him here at the farmstead and care for him, and I will send hither and [illegible] food to eat, that he may not be a burden to you and of no avail. But I cannot let I send [illegible] him to go [illegible] the company of the women, for they are [illegible] of wanton insolence, lest they mock him, and dread grief come upon me. And to an aged man it is hard for one man among many, how mighty soever he be, for very [illegible] they are far stronger.

Then the swineherd, godly Eumaeus, answered him: "Friend, since [illegible] it is right for me to make answer, [illegible] to rend my heart, as I hear your words, such [illegible] you say the women devise in the house to deprive of [illegible] godly man. Yea, [illegible] art [illegible] thus [illegible]. Or do the people throughout the land hate thee [illegible] the voice of a god? Or hast thou come to battle by mothers, in whose fighting a man trusts even if a great state arise? Would that with my present temper I were as young as thou, ever the son of Eumaeus (Eumaeus or Eumaeus himself) straightway then might some stranger cut my head from off my neck, if I did not prove myself [illegible] house of them, as when I had come to the house of Eumaeus, son of Laertes. But if they should overpower me by their numbers, alone as I was, far rather would I die, than to

[1] Line 101. [illegible] "[illegible] [illegible] [illegible] [

τοῦδ' ἄμφω ἢ τοῦδ' γ' ἄμφω ἀέκοντε βίηφ' ἁμαθοῦν,
ξείνοιν τε στυφελιζομένοιν ἄμφω τε γυναικε
ῥυστάζοντε δόλοιν κατὰ δώματα καλὰ,
καὶ κέν μιν διαφυσσόμενοι, καὶ σίτον ἔδοντε
μᾶψ αὔτως ἀτέλεστον, ἀπιοίατο δεῦρο βίηφι."
Τὸν δ' αὖ Τηλέμαχος πανσύνοφος ἀντίον ηὔδα
"Τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
εἴτε τι μοι τῶν ἔνδον ἀπεχθόμενοι χαλεπαίνει,
εἴτε κακοφραδίαις ἐπιμέμφομαι, οἷά περ ἀνὴρ
μαρναμένοισι πέλοιθ' ἅ τε μέγα νείκος ὄρηται.
ἐκ γὰρ ἡμετέρης γένεης μούνοιο Κρονίωνος
μούνον λάεστον Ἀρήιον ἔμμεν ἔφασκε,
μούνον δ' αὖτ' Ὀλύμπου πάτερ τέκεν αὐτὰρ Ὀλύμπιος
μούνον δμ' ἐν μεγάροισι τέκεν λίτον οὐδ' ἀπόειπε.
τῷ τοι δυστήνοιο μάλα μύριοι εἰν' ἐνὶ οἴκῳ,
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κατὰ κοιρανέουσι,
τόσσοι μητρὸς ἄνευ μνώονται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἄμον· τάχα δή, μὰ διαπρήσουσι καὶ αὐτὸν
ἀλλ' ἤ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἔντα, σὺ δ' ἔρχευ ἄφαστον, ἐγείρων Πηνελόπειαν
ὅφ' ὅτι οἱ σῶν εἶμι καὶ ἐν Πύλῳ εἰλήλουθα.
αὐτὰρ ἔγωγ' αὐτοῦ μενέω, σὺ δὲ δεῦρο νέεσθαι,
εἰς ὅ κε σοὶ νῶϊν τε καὶ ἄλλοισιν μὴ τοῦ Ἀχαιῶν
πεύθεσθαι· πολλοὶ γὰρ ἐμοὶ κατὰ μνηστεύουσι."
Τὸν δ' ἀναμειδήσας προσέφη, κεφαλὴν ἐνεύσας

my own halls, than behold continually these shameful deeds, strangers mishandled, and men dragging the handmaidens in shameful fashion through the fair halls, and wine drawn to waste, and men devouring my bread all heedlessly, without limit, with no end to the business."

And unto Telemachus answered him: "Then verily, stranger, I will frank with thee all. Neither do the people at large bear me any grudge or hatred, nor have I cause to blame brothers, in whose fighting a man trusts, even if a great strife arise. For in this wise has the son of Cronos made our house to run in but a single line. As his only son did Arceisius beget Laertes, as his only son again did his father beget Odysseus, and Odysseus begot me as his only son, and left me in his halls, and had no joy of me. Therefore it is that foes past counting are now in the house, for all the princes who hold sway over the islands—Dulichium, and Same, and wooded Zacynthus—and those who hold it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end. But they with feasting consume my substance, and will ere long bring me, too, to ruin. Yet these things verily are on the knees of the gods. But, father, do thou go with speed, and tell constant Penelope that she has me safe, and I am come from Pylos. But I will abide here, and do thou come back hither, when thou hast told thy tale to her alone. Let of the rest of the Achaeans let no one learn it, for many there are who contrive evil against me."

To him then, swineherd Eumaeus, didst thou make

"Γιγνώσκω, φρονέων τά γε δὴ νοέοντι κέλευσε,
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον,
ἦ ῥα λαερτιάδην αὐτὸν ὅτον ἄγγελος ἦλθε
δυσμόρου, ὃς τῆός μὲν Ὀδυσσῆος μετ' ἀχαιοὺς
ἔργα τ' ἐπιστώσασκε μετὰ δμῳῶν τ' ἠνὶ εἴκῃ 140
πίνε καὶ ἤσθ', ὅτε θυμὸς ἐνὶ στήθεσσιν ἀνώγοι·
αὐτὰρ νῦν, ἐξ οὗ σύ γε ᾤχεο νηὶ Πυλόνδε,
οὔ πω μιν φασὶν φαγέμεν καὶ πιέμεν αὐτοὺς
οὐδ' ἐπὶ ἔργα ἴδοιν, ἀλλὰ στονάχῃ τε γόῳ τε
ἥσται ὀδυρόμενος, φθινύθει δ' ἀμφ' ὀστεόφι χρώς" 145
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἄλγιον, ἀλλ' ἔμπης μιν ἐυσσόμεν, ἀχνύμενοί περ·
αἰ γὰρ πώς εἴη αὐταγρέτα πάντα βροτοῖσι,
πρώτιστ' κεν τοῦ πατρὸς ἑλοίμεθα νόστιμον ἦμαρ.
ἀλλὰ σύ γ' ἀγγείλας ἐπίσσω εἰς, μηδὲ κατ' ἄγρους 150
πλάζεσθαι μετ' ἐκείνον· ἐπὰρ πρὸς μητέρα εἰπεῖν
ἀμφίπολον ταμίην ἐτρύνεμεν ὅττι τάχιστα
ἐρι πόδην· κείνη γὰρ κεν ἀπαγγείλειε γέροντι."[1]
Ἦ ῥα καὶ ὤρσε συφορβόν· ὁ δ' εἵλετο χερσὶ πέδιλα,
δησάμενος δ' ὑπὸ ποσσὶ πολιόν δ' ἴεν· οὐδ' ἄρ' Ἀθήνην
λήθεν ἀπὸ σταθμοῖο κίων Εἰμάριος ἰφορβός, 155
ἀλλ' ἥ γε σχεῖον ἦλθε· δέμας δ' ἤιστο γυναικὶ
καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίῃ.
στῆ δὲ κατ' ἀντιθύρον κλισίης Ὀδυσῆϊ φανεῖσα·
εἶδε δ' ἄρα Τηλέμαχος ἴδεν ἀντίον οὐδ' ἐνόησεν,
οὐ γὰρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς,
ἀλλ' Ὀδυσεὺς τε κύνες τε ἴδον, καί ῥ' οὐκ ὀλάεντο 160

[1] Lines 148–9 were rejected by Aristarchus.

answer, and say: "I see, I give heed: this thou bid-dest one with understanding. But come now, tell me this and declare it truly, whether I may go on the self same way with tidings to Laertes, a so wretched man, who for a time, though grieving sore for Odysseus, was still wont to oversee the fields, and would eat and drink with the slaves in the house, as the heart in his breast bade him. But now, from the day when thou wentest in the ship to Pylos, they say he has no more eaten and drunk as before, nor overseen the fields, but with groaning and wailing he sits and weeps, and the flesh wastes from off his bones."

Then wise Telemachus answered him: "Tis the sadder, but none the less we will set him be, despite our sorrow, for if in any wise all things might be had by mortals for the wishing, we should choose first of all the day of my father's return. No, do thou come back, when thou hast given thy message, and wander not over the fields in search of Laertes, but bid my mother with all speed send forth her handmaid, the housewife, secretly, for she might bear word to the old man."

With this he roused the swineherd, and he took his sandals in his hands and bound them beneath his feet and went forth to the city. Nor was Athene unaware that the swineherd Eumaeus was gone from the farmstead, but she drew near in the liveness of a woman, comely and tall, and skilled in glorious handiwork. And she stood over against the door of the hut, shewing herself to Odysseus, but Telemachus did not see her before him, or notice her, for in no wise do the gods appear in manifest presence to all. But Odysseus saw her, and the hounds, and they

ἐνιζήσῃ δ' ἐτέρωσε διὰ σταθμοῖο φάθθεν.
ἡ δ' ἄρ' ἐπ' ὀφρύσι νεῦσε· νόησε δὲ δῖος Ὀδυσσεύς,
ἐκ δ' ἦλθεν μεγάροιο παρὲκ μέγα τειχίον αὐλῆς, 160
στῆ δὲ πάροιθ' αὐτῆς· τὸν δὲ προσέειπε Λθήνη·
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἤδη νῦν σῷ παιδὶ ἔπος φάο μηδ' ἐπίκευθε,
ἐς δὲ μνηστῆρσιν θάνατον καὶ κῆρ' ἀναρόντε
ἔρχησθον πρωτὶ δότυ περικλυτόν· οὐδ' ἐγὼ αὐτὴ 170
δηρὸν ἀπὸ σφῶιν ἔσομαι μεμανία μαχέσθαι."
Ἦ καὶ χρυσείῃ ῥαβδῳ ἐπεμάσσατ' Ἀθήνη.
φᾶρος μὲν οἱ πρῶτον ἐυπλυνὲς ἠδὲ χιτῶνα
θῆκ' ἀμφὶ στήθεσσι, δέμας δ' ὤφελλε καὶ ἤβην.
ἂψ δὲ μελαγχροιὴς γένετο, γναθμοὶ δὲ τάνυσθεν, 175
κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ γένειον.
ἡ μὲν ἄρ' ἐκ δόμου ἔρξασα πάλιν εἶεν· αὐτὰρ Ὀδυσσεὺς
ἦιεν ἐς κλισίην· θαμβήσε δέ μιν φίλος υἱός,
ταρβήσας δ' ἐτέρωσε βάλ' ὄμματα, μὴ θεὸς εἴη,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 180
"Ἄλλοιός μοι, ξεῖνε, φαινῃς νέος ἠὲ πάροιθεν,
ἄλλα δὲ εἵματ' ἔχεις, καὶ τοι χρὼς οὐκέθ' ὁμοῖος.
ἦ μάλα τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·
ἀλλ' ἵληθ', ἵνα τοι κεχαρισμένα δεύομεν ἱρὰ
ἠδὲ χρυσὸν δῶρα, τετυγμένα· φείδεο δ' ἡμέων." 185
Τὸν δ' ἡμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς·
"Οὔ τίς τοι θεός εἰμι· τί μ' ἀθανάτοισιν ἐΐσκεις;
ἀλλὰ πατὴρ τεός εἰμι, τοῦ εἵνεκα σὺ στεναχίζων
πάσχεις ἄλγεα πολλά, βίας ὑποδέγμενος ἀνδρῶν."

looked not, but with [illegible] in fear to the further side of the [illegible]. Then she made a sign with her brows and gently Odysseus perceived it, and went forth from the hall, past the great wall of the court, and stood before her and Athene spoke to him, saying

"Son of Laertes, sprung from Zeus, Odysseus of many devices, even now do thou recall thy word to thy son, and hide it not, that when you two have pounded death and fate for the wooers, you may go to the famous city. Nor will I prove I be long away from you, for I am eager for the [illegible]."

With this Athene touched him with her golden wand. A well washed cloak and a tunic she threw off a cast about his breast, and she increased his stature and his youthful bloom. Once more he grew dark of colour and his cheeks filled out, and dark grew the beard about his chin. Then, when she had wrought thus, she departed, but Odysseus went into the hall. And his dear son marvelled and seized with fear turned his eyes aside lest it should be a god. And he spake and addressed him with winged words:

"Of other wet thou moment to me now stranger than when ago, and other are thy garments from best on, and thy colour is no more the same. Verily thou art a god, one of those who hold broad heaven. Nay then be gracious, that we may offer to thee acceptable sacrifices and golden gifts, finely wrought, but do thou spare us."

Then the much enduring, godly Odysseus answered him: "Be sure I am no god, why dost thou liken me to the immortals? Nay, I am thy father, for whose sake thou dost with grief and so many griefs, and submittest to the violence of men."

[illegible]

[illegible]

[illegible]

So saying, he kissed his son, and from his cheeks let fall a tear to earth, but before he ever steadfastly held them back. Howbeit Telemachus, for he did not yet believe that it was his father, again answered and spake to him, saying:

"Thou verily art not my father Odysseus, but some god begguiles me that I may weep and groan yet more. For never could a mortal man contrive this by his own wit, unless a god were himself to come to him, and easily by his will make him young or old. For verily but now thou wast an old man and mean rags, whereas now thou art like the gods, who hold broad heaven."

Then Odysseus of many wiles answered him, and said: "Telemachus, it beseems thee not to wonder overmuch that thy father is in the house, or to be amazed. For know mayest be sure no other Odysseus will ever come hither, but I here, I, even such as thou seest me, after sufferings and many wanderings, am come in the twentieth year to my native land. But this, thou must know, is the work of Athene, driver of the spoil, who makes me such as she will, for she has the power—now like a beggar and now again like a young man and one wearing fair raiment about his body. Easy this for the gods, who hold broad heaven, both to glorify a mortal man and to abase him."

So saying, he sat down, and Telemachus, flinging his arms about his noble father, wept and shed tears, and in the hearts of both arose a longing for lamentation. And they wailed aloud more vehemently than birds, sea-eagles, or vultures with crooked talons, whose young the countryfolk have taken from their nest before they were fledged; even so piteously did they let tears fall from beneath their brows. And

καὶ τὸν ἀ' αὖ προσέειπε Πε[illegible] φαίδιμε δῖον, 230
εἰ μὲν Τηλέμαχος τοιοῦδε γε πατρὸς ἀΰτε
" Ἦ ῥα γὰρ οὐ σὺ δὲ [illegible] πατὴρ φίλε, καὶ σε πάντες
ἐσθλὸν ἐν ἀνθρώποις [illegible] τίνες ἔμμεναι ἀγορεύουσιν
οὐ μὲν γὰρ τί σε πάζω [illegible] ἐνθάδ' ἱκέσθαι"
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς 235
" Τοῦτόν γ' ἄνδρ' ἔνιν τόνδε. ἀλλ' ἔθεσαν κατὰ λῆθον
Φαίηκες μ' ἄγαμαι νηοπόλοι, οἵ τε καὶ ἄλλους
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται
καὶ μ' εὕδοντ' ἐν νηῒ θοῇ ἐνὶ πόντον ἄνευθε
κοῦφον ἐς Ἰθάκην ἀπόρουσε, δόσαν δὲ μοι ἀγλαὰ δῶρα, 240
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά θ' ὑφαντήν.
καὶ τά μοι ἐν σπήεσι θεῶν ὀρόωντες ἀπόρρητοι
νῦν αὖ δεῦρ' ἱκόμην ὑπ' ἀνωγεῦσιν ἀνάκτος,
ὄφρα κε δυσμενέεσσι φόνον τε κῆρα τε βουλεύσω
ἀλλ' ἄγε μοι μνήστηρας ἀνώμεσθα κατάλεξον, 245
ὅφρ' εἴδω ὅσσοι τε καὶ οἵ τινες ἀνέρες εἰσὶ
καὶ κεν ἔμοιγε κατὰ θυμὸν ἀμύμονα μερμηρίξω
φράσσασθαι ἢ σὺν τοῖς ἐπιειμεν' ἀντιφερίσσαι
μούνω ἀνευθ' ἑτέρων, ἢ καὶ δεῦρο μενεαίνω"
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἔειπε 250
" Ὦ πάτερ ἦ τοι ἔπος μέγα κλέος εἰς ἐν ἀκούω,
χαλκὸν τ' ἀκάμαντα ἰδεῖν καὶ ἐνὶ φρεσὶ βουλὴν
ἀλλὰ λίην μέγα οἶκον ἄνευθ' ἡμῶν ἐόντ' ἐνὶ θυμῷ
εἴδομαι ὅστις τοσσόνδε κακὸν μνηστῆρας ἀνάγοιμι
μνηστῆρας ὅ οἱ δὴ ἔασι κατὰ κρατὸς εὐρὺ ἐόντες 255
ἀλλὰ πολὺ πλείονες τοῖς δ' εἴδομαι ἐνθάδ' [1] ἀριθμὸν
τε μὲν βουλήσασθαι ἔνα καὶ πατέρεσσιν

[1] ἐνθάδ': ἐνθα.

now was the light of the sun have gone down upon them, we were in Ithaca, and not Telemachus spoken to his father suddenly:

"In what manner of men, dear father, have sailers now brought thee hither to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot.

And the much enduring godly Odysseus answered him: "I will verily tell thee all the truth. The Phaeacians brought me, men famed for their ships, who send other men home on their way whomever comes to them. And they brought me as I slept in a swift ship over the sea, and set me down in Ithaca, and gave me goodly gifts, stores of bronze and gold and woven raiment. Those treasures, by the favour of the gods, are lying in cave. And now I am come hither at the bidding of Athene, that we may take counsel about the slaying of our foes. Come now, count me the wooers, and tell thee, that I may know how many they are and what manner of men, and that I may ponder in my noble heart and decide whether we two shall be able to maintain our cause against them alone without others, or whether we shall also seek out others."

Then was Telemachus answered him: "Father, of a truth I have ever heard of thy great fame, that thou wast a warrior in strength of hand and in wise counsel. But this thou speakest is too great, amazement holds me. It could not be that two men should fight against many men and mighty. For of the wooers there are not ten, nor twice ten, but full many more. Here in wooing are shall thou straightway learn their number. From Dulichium there are two and

κοῦροι κεκριμένοι, ἐξ δὲ δρηστῆρες ἕκονται·
ἐκ τε Σάμης πίσυρές τε καὶ εἴκοσι φῶτες ἕασιν,
ἐκ δὲ Ζακύνθου ἕασιν εἴκοσι κοῦροι Ἀχαιῶν, 250
ἐκ δ' αὖτε κ' Ἰθάκης δυοκαίδεκα φῶτες ἄριστοι,
καὶ σφῶν ἁμ' ἕστι Μέδων κῆρυξ καὶ θεῖος ἀοιδὸς
καὶ δοιὼ θεράποντε, ἐπιστάμενοι δαιτοσύνασιν.
τοὺς εἰ κεν φῶτας ἀντήσομαι ἔνδον ἐόντας,
μὴ πολυπτέρα καὶ αἰνὰ βέλη ἀπόπτυσεν ἔνθεν. 255
ἀλλὰ σύ γ', εἰ ἔτυμόν τιν' ἀμύντορα μερμηρίξαι,
φράζευ, ὁ κέν τις νῶιν ἀμύνοι προφρονέως θυμῷ."

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ συνθέο καὶ μευ ἄκουσον·
καὶ φράσαι ἤ κεν νῶιν Ἀθήνη σύν Διὶ πατρὶ 260
ἀρήσει, ἤ τιν' ἄλλον ἀμύντορα μερμηρίξω."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἔσθλω τοι τούτω γ' ἐπαμύντορε, τοὺς ἀνόσεαι,
ὑψι περ ἐν νεφέεσι καθήμενω· ὧ τε καὶ ἄλλοις
ἀνδράσι τε κρατέουσι καὶ ἀθανάτοισι θεοῖσι." 265

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Οὐ μὰν τοι κείνω γε πολὺν χρόνον ἀμφὶς ἔασθον
φυλοπιδος κρατερῆς, ἐπότε μνηστῆρσι καὶ ἡμῖν
ἐν μεγαροισιν ἔμοισι μάχη κρίνηται Ἄρηος
ἀλλὰ σύ μοι νῦν ἔειπε ἁμ' ἠοῖ φαινομένῃφιν 270
εἴσαδε, καὶ μνηστῆρσιν ὑπεροφιάλοισιν ὁμιλεε·
αὐτὰρ ἐμὲ πρότι ἄστυ συβώτης ὕστερον ἄξει,
πτωχῷ λυγαίῳ ἐναλιγκέοντ' ἠδὲ γέροντι.
εἰ δέ μ' ἀτιμήσουσι δόμῳ κατά, σόν δὲ φίλον κῆρ
τετλάτω ἐν στήθεσι κακῶς πασχοντος ἐμεῖο, 275
ἤν περ καὶ διὰ δῶμα ποδῶν ἕλκωσι θύραζε

fifty chosen youths, and six serving men attend them, from Same came four and twenty men, from Zacynthos there are twenty youths of the Achaeans; and from Ithaca itself twelve men, all of them the noblest, and with them is Medon, the herald, and the divine minstrel, and two squires skilled in carving meats. If we shall meet all these within the hall, bitter, I fear, and with bane will be the coming to avenge violence. Nay, do thou consider, if thou canst bethink thee of any helper—one that would aid us two with a ready heart."

Then the much-enduring goodly Odysseus answered him: "Well, then, I will tell thee, and do thou give heed and hearken to my words, and consider whether for us two Athene, with father Zeus, will be enough, or whether I shall bethink me of some other helper."

Then wise Telemachus answered him: "Good, thou mayest be sure, are these two helpers whom thou dost mention, though high in the clouds do they abide, and they rule over all men alike and the immortal gods."

Then the much-enduring goodly Odysseus answered: "Not long of a surety will those two hold aloof from the mighty fray, when between the wooers and us in my halls the might of Ares is put to the test. But for the present, do thou go at daybreak to thy house and join the company of the haughty wooers. As for me, the swineherd will lead me later on to the city in the liceness of a woeful and aged beggar. And if they shall put despite on me in the house, let the heart in thy breast endure while I am evil entreated, even if they drag me by the feet through the house to the door, or hurl at me and smite me,

ἢ βίλεσι βάλωσι· σὺ δ' εἰσορόων ἀνέχεσθαι,
ἀλλ' ἢ τοι παύεσθαι ἀνωγέμεν ἀφροσυνάων,
μειλιχίοις ἐπέεσσι παραυδῶν· οἱ δέ τοι οὔ τι
πείσονται· δὴ γὰρ σφι παρίσταται αἴσιμον ἦμαρ. 230
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ὁππότε κεν πολύβουλος ἐνὶ φρεσὶ θῇσιν Ἀθήνη,
νεῦσω μέν τοι ἐγὼ κεφαλῇ, σὺ δ' ἔπειτα νοήσας
ὅσσα τοι ἐν μεγάροισιν Ἀρήια τεύχεα κεῖται
ἐς μυχὸν ὑψηλοῦ θαλάμου καταθεῖναι ἀείρας 235
πάντα μάλ'· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι
παρφάσθαι, ὅτε κεν σε μεταλλῶσιν ποθέοντες
"'Ἐς κάπνοῦ κατάθης', ἐπεὶ οὐκέτι τοῖσιν ἐῴκει
οἷά ποτε Τροιηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
ἀλλὰ κατηγίσται, ὅσσον πυρὸς ἶκετ' ἀυτμή. 240
πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶ θῆκε Κρονίων,
μή πως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,
ἀλλήλους τρώσητε καταισχυνήτέ τε δαῖτα
καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.'
"Νῶϊν δ' αἴσιον δύο φάσγανα καὶ δυο δοῦρε 245
καλλιπέειν καὶ δοιὰ βοάγρια χερσὶν ἑλέσθαι,
οἷς ἀν ἐπιθυσαντες ἕλοιμεθα· τοὺς δε κ' ἔπειτα
Παλλὰς Ἀθηναίη θέλξει καὶ μητίετα Ζεύς.[1]
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
εἰ ἐτεόν γ' ἐμός ἐσσι καὶ αἵματος ἡμετέροιο, 250
μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος,

[1] Lines 231–38 (238–94 virtually = xix. 7–13) were rejected by Zenodotus and Aristarchus.

it'll do thou endure to behold it. Thou shalt indeed bid them cease their folly, seeking to dissuade them with gentle words, yet in no wise will they hearken to thee, for verily their day of doom is at hand. And another thing will I tell thee, and do thou lay it to heart. When Athena, rich in counsel, shall put it in my mind, I will nod to thee with my head, and do thou thereupon, when thou notest it, take all the weapons of war that lie in thy halls, and lay them away one and all in the secret place of the lofty store-room. And as for the wooers, when they miss the arms and question thee, do thou beguile them with gentle words, saying

"'Out of the smoke have I laid them,[1] since they are no longer like those which of old Odysseus left behind him when he went forth to Troy, but are all defiled so far as the breath of the fire has reached them. And furthermore this greater fear has the son of Cronos put in my heart, lest haply, when heated with wine, you may set a quarrel afoot among you and wound one another, and so bring shame on your feast and on your wooing. For of itself does the iron draw a man to it.'

"But for us two alone do thou leave behind two swords and two spears, and two oxhide shields for us to grasp, that we may rush upon them and seize them, while as for the wooers, Pallas Athena and Zeus, the counsellor, will beguile them. And another thing will I tell thee, and do thou lay it to heart. If in truth thou art my son and of our blood, then let no one hear that Odysseus is at home,

[1] The Homeric house had no chimney, and the walls with the weapons hanging on them naturally became grimy with soot from the fire which burned in the centre of the hall.

neither let Laertes know it nor the swineherd, nor any of the household nor [illegible] herself, but by ourselves twain and I will learn the temper of the women. Aye and we will [illegible] make trial of many a one of the serving men and see where any of them honours us two and fears us at heart, and who recks not of us and scorns thee, a man so goodly.

Then his goodly son answered him, and said: "Father, my spirit methinks, thou art even come to know hereafter, for no sickness of wit possesses me. But I think not that this man will be again to us both, and we long time thereafter. Long time shall I roam yet about, making trial of each man as I visit the farms, while in thy heart those others at their ease are wasting thy substance in insolent wise and there is no sparing. Yet verily as for the women, I do bid thee learn who among them dishonour thee and who are guiltless. But of the men in the farmsteads I would not that we should make trial, but that we should deal therewith hereafter, if in very truth thou knowest some sign from Zeus, who bears the aegis."

Thus they spoke to one another, but meanwhile into Ithaca put the well-built ship that brought Telemachus and all his companies from Pylos; and they, when they had come into the deep harbour, drew the black ship up on the shore while proud squires bore forth their armour and straightway carried the beauteous gifts to the house of Odysseus. But they sent a herald forth to the house of Odysseus to bear word to wise Penelope that Telemachus was at the farm and had bidden the ship to sail on to the city, lest the noble queen might grow anxious and let

τοῦ δὲ συνωμότην κῆρυξ καὶ δῖος ὑφορβὸς
τῆς αὐτῆς ἕνεκ' ἀγγελίης, ἐρέοντε γυναικί.
ἀλλ' ὅτε δὴ ῥ' ἵκοντο δόμον θείου βασιλῆος, 335
κῆρυξ μὲν ῥα μέσῃσι μετὰ δμῳῇσιν ἔειπεν·
"Ἤδη τοι, βασίλεια, φίλος παῖς αἰνήλουθε."
Πηνελόπειη δ' εἶπε συβώτης ἄγχι παραστάς
πάντ' ὅσα οἱ φίλος υἱὸς ἀνώγει μυθήσασθαι.
αὐτὰρ ἐπεὶ δὴ πᾶσαν ἐφημοσύνην ἐπέειπε, 340
βῆ ῥ' ἴμεναι μετ' ὄιας, λιπὼν δ' ἕρκεά τε μέγαρόν τε.
Μνηστῆρες δ' ἀκάχοντο κατηφήσάν τ' ἐνὶ θυμῷ,
ἐκ δ' ἦλθον μεγάροιο παρὲκ μέγα τειχίον αὐλῆς,
αὐτοῦ δὲ προπάροιθε θυράων εἱρύσσοντο.
τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορεύειν 345
"Ὦ φίλοι, ἦ μέγα ἔργον ὑπερφιάλως τετέλεσται
Τηλεμάχῳ ὁδὸς ἥδε· φαμὲν δέ οἱ οὐ τελέεσθαι.
ἀλλ' ἄγε νῆα μελαιναν ἐρύσσομεν ἥ τις ἀρίστη,
ἐς δ' ἔρετας ἁλιῆας ἀγειρόμεν, οἵ κε τάχιστα
κείνοις ἀγγείλωσι θοῶς οἴκονδε νέεσθαι." 350
Οὔ πω πᾶν εἰρῆθ', ὅτ' ἄρ' Ἀμφίνομος ἴδε νῆα,
στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντός,
ἱστία τε στέλλοντας ἐρετμά τε χερσὶν ἔχοντας.
ἡέν δ' ἄρ' ἐκγελάσας μετεφώνεεν οἷς ἑταροισι·
"Μή τιν' ἔτ' ἀγγελίην ὀτρυνομεν· οἶδε γὰρ ἔνδον. 355
ἦ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἴσιδον αὐτοὶ
νῆα παραρχομένην, τὴν δ' οὐκ ἐδύναντο πειχῆναι."
Ὣς ἔφαθ', οἱ δ' ἀνόρουσαν ἔβαν ἐπὶ δῖνα θαλάσσης,

round tears fall. So the two met, the herald and the godly swineherd, on the self same errand, to bear tidings to the lady. And when they reached the palace of the godly king, the herald spoke out in the midst of the banqueters, and said: "Even now, queen, thy son has come back from Pylos."

But the swineherd came close to Penelope and told her all that her dear son had bidden him say. And when he had fully told all that had been commanded him, he went his way to the swine and left the courtyard and the hall.

But the wooers were dismayed and downcast in spirit, and forth they went from the hall past the great wall of the court, and there before the gates they sat down. Then among them Eurymachus, son of Polybus, was the first to speak:

"My friends, verily a great deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. But come, let us launch a black ship, the best we have, and let us get together seamen as rowers that they may straightway bear tidings to those others speedily to return home."

Not yet was the word fully uttered when Amphinomus, turning in his place, saw a ship in the deep harbour and men furling the sail, and with oars in their hands. Then, breaking into a merry laugh, he spoke among his comrades:

"Let us not be sending a message any more, for here they are at home. Either some god told them of this, or they themselves caught sight of the ship of Telemachus as she sailed by, but could not catch her."

So he spoke, and they rose up and went to the

αἶψα δὲ νῆα μέλαιναν ἐπ' ἠνείροιο ἐρύσσαν,
τευχέα δὲ σφ' ἀπενείκαν ὑπέρθυμοι θεράποντες 300
αὐτοὶ δ' εἰς ἀγορὴν εἶον ἄθροοι, οὐδέ τιν' ἄλλων
εἴων οὔτε νέων μεταΐξειν οὔτε γερόντων,
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
"Ὦ πόποι, ἠ τοῦδ' ἄνδρα θεοὶ κακότητος ἔλυσαν.
ἤματα μὲν σκοποὶ ἷζον ἐπ' ἄκριας ἠνεμόεσσας 305
αἰὲν ἐπασσυτεροι· ἅμα δ' ἠελίῳ καταδύντι
οὔ ποτ' ἐπ' ἠπείρου νυκτ' ἄσαμεν, ἀλλ' ἐνὶ πόντῳ
νηῒ θοῇ πλείοντες ἐμιμνομεν Ἠῶ δῖαν,
Τηλέμαχον λοχόωντες, ἵνα φθίσωμεν ἕλοντες
αὐτόν· τὸν δ' ἄρα τῆος ἀπήγαγεν οἴκαδε δαίμων, 310
ἡμεῖς δ' ἐνθάδε οἱ φραζώμεθα λυγρὸν ὄλεθρον
Τηλέμαχῳ, μηδ' ἡμας ὑπεκφύγοι· οὐ γὰρ ὀίω
τοῦτόν γε ζώοντος ἀνύσσεσθαι τάδε ἔργα.
αὐτὸς μὲν γὰρ ἐπιστήμων βουλῇ τε νόῳ τε,
λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν. 315
ἀλλ' ἄγετε, πρὶν κεῖνον ἀμηχανίσασθαι Ἀχαιοὺς
εἰς ἀγορήν—οὐ γάρ τι μεθήσεμεναί μιν οἴω,
ἀλλ' ἀτομηνίσει, ἐρέει δ' ἐν πᾶσιν ἀναστὰς
οὐνεκά οἱ φόνον αἰπὺν ἐράσσομεν οὐδ' ἐκίχημεν·
οἱ δ' οὐκ αἰνήσουσιν ἀκούοντες κακὰ ἔργα 320
μή τι κακὸν ῥέξωσι καὶ ἡμεας ἐξελάσσωσι
γαίης ἡμετέρης, ἄλλων δ' ἀφικώμεθα δῆμον·
ἀλλὰ φθήσωμεν ἕλοντες ἐπ' ἀγροῦ νόσφι πόληος
ἢ τε οἴκῳ· βίοτον δ' αὐτοὶ καὶ κτήματ' ἔχωμεν,
δασσάμενοι κατὰ μοῖραν ἐφ' ἡμέας, οἰκία δ' αὖτε 325
κείνου μητέρι δοῖμεν ἔχειν ἠδ' ὅστις ἀνώγοι.

shore of the sea. Swiftly the men drew up the black ship on the shore, and proud squires bore forth their armour. Themselves meanwhile went on together to the place of assembly, and none other would they suffer to sit with them, either of the young men or the old. Then among them spoke Antinoos, son of Eupeithes:

"Lo, now see how the gods have delivered this man from destruction. Day by day watchmen sat upon the windy heights, watch ever following watch, and at set of sun we never spent a night upon the shore, but sailing over the deep in our swift ship we waited for the bright Dawn, lying in wait for Telemachos, that we might take him and slay the man hunted, howbeit meanwhile some god has brought him home. But, on our part, let us here devise for him a woeful death even for Telemachos, and let him not escape from out our hands, for I deem that while he lives this work of ours will not prosper. For he is himself shrewd in counsel and in wisdom, and the people now no more show us favour any more. Nay, come, before he gathers the Achaeans to the place of assembly—for methinks he will in no wise be slow to act, but will be full of wrath and rising up will declare among them all how that we contrived against him utter destruction, but did not catch him, and they will not praise us when they hear of our evil deeds. Beware, them, lest they work us some harm and drive us out from our country, and we come to the land of strangers. Nay, let us act first, and seize him in the field far from the city, or on the road, and his substance let us ourselves keep, and his wealth, dividing them fairly among us, though the house we would give to his mother to possess, and to

εἰ δ' ὑμῖν δδε μῦθος ἀφανδάνει, ἀλλὰ βολεσθε
αὖτον τε ζωειν καὶ ἔχειν πατρωια πάντα,
μή οἱ χρημαθ' ἑπειτα ἄλις θι μηδ' ἔδομεν
ἐνθαδ' ἀγειρομενοι, ἀλλ' ἐκ μεγαροιο ἑκαστος 390
μνασθω ἑεδνοισιν ὁ ζημενος· ἡ δε κ' ἑπειτα
γημαιθ' ὅς κε πλείστα ποροι καὶ μορσ μος ἔλθοι."
Ὣς ἔφαθ', οἱ δ' ἄρα παντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσιν δ' Ἀμφινομος ἀγορήσατο καὶ μετέειπε,
Νισου φαιδιμος υιος, Ἀρητιαδαο ἄνακτος, 395
ὅς β' ἐξ Δουλιχίου πολυπυρου, ποιηεντος,
ἡγείτο μνηστῆρσι, μάλιστα δὲ Πηνελοπείῃ
ἥνδανε μύθοισι· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
ὁ σφιν ἐι φρονέων ἀγορήσατο καὶ μετέειπεν·
"Ὦ φιλοι, οὐκ ἂν ἔγω γε κατακτειναιμι ἀθέλοιμι 400
Τηλεμαχον· δεινον δὲ γενος βασιληιον ἐστιν·
κτειναιμ' ἀλλὰ πρῶτα θεῶν ειρωμεθα βουλας.
εἰ μεν κ' αἰνησωσι Διος μεγαλοιο θεμιστες,
αὐτος τε κτανέω τους τ' ἄλλους πάντας ἀνωγω·
εἰ δέ κ' ἀποτρωπῶσι θεοι, παυσασθαι ἀνωγα." 405
Ὣς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιηνδανε μῦθος
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δομον εἰς Ὀδυσῆος,
ἵζοντες δε καθιζον ἐπὶ ξεστοῖσι θρονοισιν.
Ἡ δ' αὖτ' ἄλλ' ἐνοησε περιφρων Πηνελοπεια,
μνηστηρεσσι φανῆναι ὑπέρβιον ὕβριν ἔχουσι. 410
πευθετο γὰρ οὔ παιδος ἐὸν μεγαροισιν ὀλεθρον·
κῆρυξ γὰρ οἱ ἐειπε Μέδων, ὅς ἐπεύθετο βουλας.
βῆ δ' ἴεναι μεγαρονδε συν ἀμφιπολοισι γυναιξιν,
ἀλλ' ὅτε δὴ μνηστῆρας ἀφικετο δῖα γυναικῶν,

him who weds her. Howbeit if this plan does not please you, but you choose rather that he should live and keep all the wealth of his fathers, let us not continue to devour his store of pleasant things as we gather together here, but let each man from his own hall woo her with his gifts and seek to win her, and she then would wed him who offers most, and who comes as her fated lord.

So he spoke, and they were all hushed in silence. Then Amphinomus addressed their assembly, and spoke among them. He was the glorious son of the prince Nisus, son of Aretias, and he led the wooers who came from Dulichium, rich in wheat and in grass, and above all the others he pleased Penelope with his words, for he had an understanding heart. He it was who with good intent addressed their assembly, and spoke among them:

"Friends, I surely would not choose to kill Telemachus, a dread thing is it to slay one of royal stock. Nay, let us first seek to learn the will of the gods. If the oracles of great Zeus approve, I will myself slay him, and bid all the others do so, but if the gods turn us from the act, I bid you desist.

Thus spoke Amphinomus, and his word was pleasing to them. So they arose straightway and went to the house of Odysseus, and entering in, sat down on the polished seats.

Then the wise Penelope took other counsel, to show herself to the wooers, overweening in their insolence. For she had learned of the threatened death of her son in her hall, for the herald Medon told her, who had heard their counsel. So she went her way toward the hall with her handmaids. But when the fair lady reached the wooers, she stood by the

στῆ ῥα παρὰ σταθμὸν τεγέος ψιλὰ ποιητοῖο, 415
ἔντα παρειπὼν ἐγχος μακὸν λιπαρὸν τε δόρυπα,
Ἀντίνοον δ' ἐνὶ νῶιν ἔπος τ' ἔφατ' ἔπεα τ' ἀνόμαζεν
"Ἀντίνοε, ἴσον ἔχων, κακομήχανε, καὶ δὲ σε φασὶν
ἐν Ἰθάκῃ ἰθύκηρυν μετ' ἀμηλίκεσσι λόγοισι
βουλῇ καὶ μύθοισιν· σὺ δ' οὐκ ἄρα τοῖος ἔησθα. 420
μάρνε, τεῷ δὲ σύ Τηλεμάχῳ θάνατόν τε μόλον τε
ῥάπτεις, αὐτὰρ ἐκείνῳ ἀμηχανίας, οἴσιν ἄρα Ζεὺς
μάρτυρος, οἷ θ' ὅσιη κακὰ ῥάπτεον ἀλλήλοισιν.
ἦ οὐκ οἶσθ' ὅτι δεῦρο πατὴρ τεὸς ἵκετο φεύγων,
δῆμον ὑποδείσας, ὃν γὰρ κεχολώατο λίην, 425
οὕνεκα λῃστήρεσσιν ἐπιστώμενος Ταφίοισιν
ἕκαχε θεσπρωτοῖσι· οἱ δ' ἡμῖν ἄλθμοι ἔσαν
τὸν ῥ' ἤθελον φθῖσαι καὶ ἀπόρραισαι φίλον ἦτορ
πῆμα κατὰ ζωὸν φαγέειν μενοεικέα πολλὴν
αὐλὴ Ὀδυσῆος· κατέρυκε δὲ δόχθεν ἀμάων περ. 430
τοὶ νῦν οἶκον ἄτιμον ἔδεις, μνᾶᾳ δὲ γυναῖκα
παῖδά τ' ἀποστείνεις, ἅμα δὲ μεγάλως ἀπαχίζεις
ἄλλα τε πανσασθαι κέλομαι καὶ ἀπεχέμεν ἄλλων."
Τὴν δ' αὖτ' Εὐρύμαχος, Πολυβοῦ παῖς, ἀντίον ηὔδα·
"Κουρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 435
θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων,
οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται,
ὃς κεν Τηλεμάχῳ σῷ υἱεῖ χεῖρας ἐπείσει
ζωοντός γ' ἐμέθεν καὶ ἐπὶ χθονὶ δερκομένοιο,
οὐδὲ γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 440
αἶψα οἱ αἷμα κελαινὸν ἀρωήσει περὶ δουρὶ
ἡμετέρῳ, ὅστις ἤ κεν ἐμὲ πτολιπόρθιος Ὀδυσεὺς
πολλάκι γουνάσσεν οἴκῳ ἐφεσσάμενος κρέατ' ἔπτεον

doorpost of the well, but half, holding before her face her shining veil, and she rebuked Antinous, and spoke and addressed him:

"Antinous, full of insolence, devoter of evil! and yet it is thou, men say, that art foremost among all of thy years in the land of Ithaca in counsel and in speech. But thou, it seems, art not such a man. Madman, why dost thou devise death and fate for Telemachus, and earest not for suppliants, for whom Zeus is witness? For an impious thing to plot evil one against another. Dost thou not know of the time when thy father came to this house a fugitive in terror of the people? For of a truth they were greatly wroth with him because he had joined Taphian pirates and harried the Thesprotians, who were in league with us. Him, then, they were minded to slay and take from him his life by violence, and utterly to devour his great and pleasant livelihood, but Odysseus held them back, and stayed them despite their eagerness. His house it is that thou consumest now without atonement, and woosest his wife, and seekest to slay his son, and on me thou hast put great distress. Nay, forbear, I charge thee, and bid the rest forbear."

Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, be of good cheer, and let not these things distress thy heart. That man lives not, nor shall live, nor shall ever be born, who shall lay hands upon thy son Telemachus while I live and behold the light upon the earth. For thus will I speak out to thee, and verily it shall be brought to pass. Quickly shall black blood flow forth about my spear, for of a truth me, too, did Odysseus the sacker of cities often set upon his

ἐν χείρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν.
τῷ μοι Τηλεμάχος πόντων πολὺ φίλτατός ἐστιν 445
ἀνδρῶν, οὐδέ τι μιν θάνατον τρομέεσθαι ἄνωγα
ἐκ γε μνηστήρων· θεοῦδε δ' οὐκ ἔστ' ἀλέασθαι."
Ὣς φάτο θαρσύνων, τῷ δ' ἤρτυεν αὐτὸς ὄλεθρον.
ἡ μὲν ἔπ' εἰσαναβᾶσ' ὑπερῴια σιγαλόεντα
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον 450
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.
Ἑσπέριος δ' Ὀδυσῆι καὶ υἱεῖ δῖος ὑφορβὸς
ἦλυθεν· οἱ δ' ἄρα δόρπον ἐπιστάδον ὠπλίζοντο,
σῦν ἱερεύσαντες ἐνιαύσιον. αὐτὰρ Ἀθήνη,
ἄγχι παριστάμενη, Λαερτιάδην Ὀδυσῆα 455
ῥοῦβ' ἐπεκλήγουσα πάλιν ποίησε γέροντα,
λιγρὰ δὲ εἵματα ἕσσε περὶ χροΐ, μή ἑ συβώτης
γνοίη ἐσάντα ἰδών καὶ ἀγέφρονι Πηνελόπειαν
ἔλθοι ἀπαγγέλλων μηδὲ φρεσὶν εἰρύσσαιτο.
Τὸν καὶ Τηλέμαχος πρότερος προσ μῦθον ἔειπεν· 460
"Ἦλθες, δῖ' Εὔμαιε· τί δὴ κλέος ἐστ' ἀνὰ ἄστυ;
ἦ ῥ' ἤδη μνηστῆρες ἀγήνορες ἐνδόν ἔασιν
ἐκ λόχου, ἤ ἔτι μ' αὖτ' εἰρύατο οἴκαδ' ἰόντα;"
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Οὐκ ἔμελεν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι 465
ἄστυ κατὰ θλωσκοντα· ταχιστά με θυμὸς ἄνωγε
ἀγγελίην εἰπόντα πάλιν δεῦρ' ἀπονέεσθαι.
ἀμπηνὰς δέ μοι πὰρ' ἑταῖρον ἄγγελος ὠκὺς,
κῆρυξ, ὃς δὴ πρῶτος ἕπος σῇ μητρὶ δείπνον.
ἄλλο δέ τοι τό γε οἶδα· τὸ γὰρ ἴδον ὀφθαλμοῖσιν· 470
ἤδη ὑπὲρ πόλιος, ὅθι δ' Ἑρμαίου λόφος ἐστὶν,

knees, and put roast meat in my hands and hold to my lips red wine. Therefore Telemachus is far the dearest of all men to me, and I bid him have no fear of death, at least from the wooers, but from the gods can no man avoid it.

Thus he spoke to cheer her, but against that man he was himself plotting death. So she went up to her bright upper chamber and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

But at evening the godly swineherd came back to Odysseus and his son, and they were busy making ready their supper, and had slain a boar of a year old. Then Athene came close to Odysseus, son of Laertes, and smote him with her wand, and again made him an old man, and mean raiment she put about his body, lest the swineherd might look upon him and know him, and might go to bear tidings to constant Penelope, and not hold the secret fast in his heart.

Now Telemachus spoke first to the swineherd, and said: "Thou hast come, good Eumaeus. What news is there in the city? Have the proud wooers yet come home from their ambush, or are they still watching for me wherever they were, to take me on my homeward way?"

To him then, swineherd Eumaeus, didst thou make answer and say: "I was not minded to go about the city, asking and enquiring of this, my heart lade me with all speed to come back hither when I had given my message. But there joined me a swift messenger from thy company, a herald, who was the first to tell the news to thy mother. And this further thing I know, for I saw it with my eyes. I was now above the city, as I went on my way, where

ἦα κιών, ὅτε νῆα θοὴν ἰδόμην κατιοῦσαν
ἐς λιμέν' ἡμέτερον· πολλοὶ δ' ἔσαν ἄνδρες ἐν αὐτῇ,
βεβρίθει δὲ σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισι·
καὶ σφέας ὠΐσθην τοὺς ἔμμεναι, οὐδέ τι οἶδα." 475
Ὣς φάτο, μείδησεν δ' ἱερὴ ἷς Τηλεμάχοιο
ἐς πατέρ' ὀφθαλμοῖσιν ἰδών, ἀλέεινε δ' ὑφορβόν.
Οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, 480
κοίτου τε μνήσαντο καὶ ὕπνου δῶρον ἕλοντο.

the hill of Hermes is, when I saw a swift ship putting into our harbour, and there were many men in her, and she was laden with shields and double-pointed spears. And I thought it was they, but I have no knowledge."

So he spoke, and the strong and mighty Telemachus smiled and with his eyes he glanced at his father, but shunned the swineherd's eye.

And when they had ceased from their labour and had made ready the meal, they fell to feasting, nor did their hearts lack aught of the equal feast. But when they had put from them the desire of food and drink, they bethought them of rest, and took the gift of sleep.

Ἦλθε δ' ἀγχοῦ ἰὼν ἀγανὸς βοηδόκος Ἑρμῆς
σὺν τῷ ἑοῖ υἱέϊ τε κλυτῷ Τηλεμάχῳ φίλε τῷ ἑῷ Ὀδυσῆος ἕκητι,
εἰς ἐνὶ δ' ἕζετο δίφρον ἐϋξοον ἠδὲ τράπεζαν,
δαῖτα δ' ἄρ' ἀμφίπολοι καὶ ἐπιχθόνιοι θεράπαιναι
Ἀντί' ἄρ' οἱ μὲν ἔπειτα ἐν ἀμφιδρύτοισι λέβητι
ἔνθεν μὲν ἄρ' ἀμφίπολος ἐπιχεύατο ἠδὲ τρίποδι μὲν
κὰν δ' ἄρα οἱ μὲν ἔπειτα ἐν ἀμφιδρύτοισι λέβητι
τοῦ ξείνου ἐνέπασσον ἐϋ ἐν πίονι, ὅσσ' ἐν ἑκάστῳ
δαῖτα πτωχείην ἔκαστος δὲ οἱ ἐν ἐπέεσσι
πτερόεν καὶ ἀνέκλινε· τὰ δ' οἱ πάντα ἔκαστος
ἀθάνατοι ἀνέχεσθαι, ἐπεὶ τοῦ ἕκητι θεῶν
ἐξίμεν δ' οἱ τοῦ μάλα μακρὸν ἔλον ἐν αὐτῷ
δόκεον· ἦ γὰρ ἔμοιγε φίλ' ἀλκίμῳ μιθήσασθαι."
Τὸν δ' ἀπαμειβόμενος προσέφη τηλεμάχοιο
"Ὦ φίλε, οὐκέτι τοῦ ἄνευθε ἐμεῖο μνήσεσθαι
πτωχῷ πεπτεῶτε ἔστ' ἄρτα τε καὶ ἐπὶ ἄστεα
δαῖτα πτωχείην ἔκαστος δὲ μοι ἐν ἐπέεσσι
τὸ γὰρ ἔστ' ἀνέμοιο μέγα ἔργον ἐπὶ τοῖσιν ἔοικε
ἔστ' ἀνέμοιο μέγα ἔργον ἐπὶ τοῖσιν ἔοικε
ἀλλ' ἔγωγε ἐμοὶ δ' ἔδοι ἄστε ἔστ' τοῦ ἐν πόλεσιν,
ἄστεα ἄστε ἄρ τε τε θεῶν ἄλλοι τε γένεται.
ἄστεα γὰρ τάδε εἴματ' ἔχω ἄστε μὲν μὲ λαμπάδες
ἄστε ἄστεα δαῖτα δὲ τε ἔστ' φαί εἶναι"

BOOK XVII

As soon as early Dawn appeared the rosy fingered, Telemachus, the dear son of divine Odysseus, bound beneath his feet his fair sandals and took his mighty spear, that fitted his grasp, hasting to the city, and he spoke to his swineherd, saying:

"Father, I verily am going to the city, that my mother may see me, for methinks she will not cease from woeful wailing and tearful lamentation until she sees my very self. But to thee I give this charge. Lead this wretched stranger to the city, that there he may beg his food, and whoso will shall give him a loaf and a cup of water. For my part, I can in no wise burden myself with all men, seeing that I have grief at heart. But if the stranger is sore angered at this, it will be the worse for him. I verily love to speak the truth."

Then Odysseus of many wiles answered him, and said: "Friend, be sure I am not myself fain to be left here. For a beggar it is better to beg his food in the town than in the fields, and whoso will shall give it me. For I am no more of an age to remain at the farmstead, so as to obey in all things the command of an overseer. Nay, go thy way, this man that thou bidden will lead me as soon as I have warmed myself at the fire, and the sun has grown hot. For miserably poor are these garments which I wear, and I fear lest the morning frost may overcome me, and ye say it is far to the city."

[illegible]

[illegible]

[illegible]

So he spoke, and Telemachus passed out through the hall with rapid strides, and was turning the words of his father in his mind. But when he came to the stately house he went in and hung his spear against a lofty pillar, and Telemachus went in and crossed the threshold of stone.

Then the nurse Eurycleia was the first to see him as she was crossing towards us the polished floor of the chamber. With a burst of tears she came straight towards him, and round about them gathered the other maids of Odysseus of the steadfast heart, and they showered kisses on his head and on his shoulders.

Then forth from her chamber came wise Penelope, like unto Artemis or golden Aphrodite, and bursting into tears she flung her arms about her dear son, and showered his head and both his beautiful eyes, and with sobbing she spoke to him winged words:

"Thou art come, Telemachus, sweet light of my eyes! I thought I should never see thee more after thou hadst gone in thy wish to Pylos, so secretly, and in my despair to seek tidings of thy dear father. Come, tell me what sight thou hadst of him."

Then wise Telemachus answered her: "Why, mother, stir not memories of grief, like one who wounds the heart in my breast, seeing that I am escaped from utter destruction. Nay, bathe thyself and take clean raiment for thy body and then go to thy upper room with thy handmaids, vow to all the gods that thou will offer hecatombs that being fulfilment, in the hope that Zeus may some day bring deeds of requital to pass. But I will go to the place of assembly that I may call to my house a stranger who followed me from Pylos on my way hither. He I sent forward with my godlike companions, and I bade

Πείραιον δε μεν ήνωγεν προτὶ οἶκον ἄγοντα 65
ἐνδυκέως φ λέειν καὶ τιέμεν, ὡς ὁ κεν ἕλθω."
Ὣς ἄρ' ἐφωνήσεν, τῇ δ' ἄπτερος ἐπλετο μῦθος.
ἡ δ' ὑδρηναμένη, καθαρὰ χροΐ εἵματ' ἑλοῦσα,
εὔχετο πᾶσι θεοῖσι τελήεσσας ἑκατόμβας
ῥέξειν, εἴ κέ ποθι Ζεὺς ἀντίτα ἔργα τελέσσῃ. 80
Τηλέμαχος δ' ἄρ' ἔπειτα ἔλεν μεγαρόνδε βιβάς, καὶ
ἔγχος ἔχων· ἅμα τῷ γε δύω κύνε[1] ἀργοὶ ἕποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.
ἀμφὶ δέ μιν μνηστῆρες ἀγήνορες ἠγερέθοντο 85
ἑσθλ' ἀγορεύοντες, κακὰ δὲ φρεσὶ βυσσοδομεῦντο.
αὐτὰρ ὁ τῶν μὲν ἔπειτα ἀλείατο πουλὺν ὅμιλον,
ἀλλ' ἵνα Μέντωρ ἦστο καὶ Ἄντιφος ἠδ' Ἀλιθέρσης,
οἵ τε οἱ ἐξ ἀρχῆς πατρώιοι ἦσαν ἑταῖροι,
ἔνθα καθιζέτ' ἰών· τοὶ δ' ἐξείροντο ἕκαστα. 90
τοῖσι δὲ Πείραιος δουρικλυτὸς ἐγγύθεν ἦλθεν
ξείνου ἄγων ἀγαρηνόδε διὰ πτόλιν· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος ξείνοιο ἑκὰς τρωπᾶτ', ἀλλὰ παρᾶστη.
τὸν καὶ Πείραιος πρότερος προς μύθον ἔειπε·
"Τηλέμαχ', αἶψ' ὄτρυνον ἐμὸν ποτὶ δῶμα γυναῖκας,
ὅς τοι δωρ' ἀποτείψω, ἃ τοι Μενέλαος ἔδωκε." 95
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Πειραιί, οὐ γὰρ τ' ἴδμεν ὅπως ἔσται τάδε ἔργα.
εἰ μὲν ἐμὲ μνηστῆρες ἀγήνορες ἐν μεγάροισι
λάθρῃ κτείναντες πατρώια πάντα δασώνται, 100
αὐτὸν ἔχοντά σε βουλομ' ἐπαυρέμεν, ἤ τινα τούτων

[1] δύω κύνε: κύνε νέλλε cf. ii. 11.

Peiraeus take him home and give him kindly welcome, and show him honour until I should come."

So he spake, but her word remained unwinged.[1] Then she bathed and took clean raiment for her body, and vowed to all the gods that she would offer hecatombs that bring fulfilment, in the hope that Zeus would some day bring deeds of requital to pass.

But Telemachus thereafter went forth through the hall with his spear in his hand, and with him went two swift hounds. And wondrous was the grace that Athene shed upon him, and all the people marveled at him as he came. Round about him the proud wooers thronged, speaking him fair, but pondering evil in the deep of their hearts. Howbeit he avoided the great throng of these men, but where Mentor sat, and Antiphus, and Halitherses, who were friends of his father's house from of old, there he went and sat down, and they questioned him of each thing. Then Peiraeus, the famous spearman, drew near, leading the stranger through the city to the place of assembly, and Telemachus did not long turn away from his guest, but went up to him. Then Peiraeus was the first to speak, saying:

"Telemachus, quickly send women to my house, that I may send to thee the gifts which Menelaus gave thee."

Then wise Telemachus answered him: "Peiraeus, we know not how these things will be. If the proud wooers shall secretly slay me in my hall, and divide among them all the goods of my fathers, I would that thou shouldest keep and enjoy these things thyself rather than one of these. But if I shall sow

[1] That is, she made no reply.

οἱ δέ κ' ἄμα τοιοῦτοι φόνον καὶ κῆρα φύτευσα,
ἐν τόνε μοι χαίροντι φέρεν πρὸς δώματα χαίρων."
Ὣς εἰπὼν ξίφος ἀργυρόηλον ἄρθη τε εἴσω
αὐτὰρ ἐπεὶ ῥ' ἵκετο δυμὸν ἐς αἰειγενέτειραν,
χλαῖνάς μοι κατέθεντο καὶ ἀλισμοὶ τε θρόνοι τε,
αὐτὰρ ὁ πεσμήσας θάνατον ἐν ἕστηκε λόεσσαν
τοὺς δ' ἐπεὶ οὖν ἔμφαν κόσμον καὶ χεῖρας ἀλείψ,
ἀμφὶ δ' ἄρα χλαῖνας ὁ λαὸς βάλον ἠδὲ χιτῶνας,
ἐκ δ' ἀκαμαντόπους θάνατος ἐπὶ ἀλισμοῖσι καθ' ἕζετο
χεῖρε δὲ δ' ἀμφίπολος πόρεν ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὸ δ' ἀργυρέοιο λέβητος,
νίψασθαι παρὰ δὲ ξεστὴν ἔστησε τράπεζαν,
αὐτὰρ ὁ αἰδοίη τε καὶ ἀγλαὸς φέρουσα,
σίτου τε πολλὸν ἐπέθηκε, χαριζόμενη παρεόντων,
μνήσατο δ' ἔντοσθε παρὰ στάθμῃ μεγάροιο
κλισμῷ κεκλιμένη, λεπτὸν ἠλάκατα στροφάουσα.
αὐτὰρ ἐπεὶ σίτοιο καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ μέθυον δῶκε φέρουσ' Ἀρήτη.
"Τηλέμαχ', ἦ τοι ἔγωγε ὑπέρβιον ἀλγεα πάσχω
λέξομαι εἰς εὐνήν, ἐπεὶ μοι ἀνέστιον ἔστιν,
ἐξ οὗ δὴ ἐν ἀμφὶ ἐμῷ πόσει μῆνα τε τόνδε δόμοις
ἔρχεθ' ἅμ' Ἀτρεΐδῃ ἐς Ἴλιον ἐν ἐμὸν ἄλγος,
τῶν Ἀθήνη μνηστῆρας ἀγήνορας ἐν τόδε δῶμα
τοῖσιν ἐοῦ πατρὸς σάφα εἰπέμεν, εἴ τιν' ἀκούσῃς."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἔφη·
"Τοῖγαρ ἔγω τοι, μῆτερ, ἀληθέα κατάλεξω
ἔρχομαι δὲ τε Πύλον καὶ Νέστορα, ποιμένα λαῶν
ἐξόμενος δέ με εἴνεκ' ἐν ἠγαθέοις δόμοισιν

for them the seeds of death and fate then do thou bring us to my house gladly, as I shall be glad

So saying he led the more tried stranger to the house Now when they had come to the stately house they laid their cloaks on the chairs and high seats, and went into the polished baths and bathed And when the maidservants had washed them and anointed them with oil and had cast around them fleecy cloaks and tunics, they came forth from the baths and sat down upon the chairs Then a maidservant brought water for the hands in a fair pitcher of gold and poured it over a silver basin for them to wash and beside them drew up a polished table And the grave housekeeper brought and set before them bread and thereunto meats in abundance, granting freely of her store And his mother sat over against Telemachus by the door post of the hall, leaning against a chair and spinning fine threads of yarn So they put forth their hands to the good cheer lying ready before them But when they had put from them the desire of food and drink, the wise Penelope spoke first among them

"Telemachus, I truly will go to my upper chamber and lay me on my bed, which has become for me a bed of wailing, ever wet with my tears, since the day when Odysseus set forth with the sons of Atreus for Ilios But thou tookest no care before the proud wooers come into this house, to tell me plainly of the return of thy father, if happy thou heardest aught."

And wise Telemachus answered her "Then verily mother, I will tell thee all the truth We went to Pylos and to Nestor, the shepherd of the people, and he received me in his lofty house and

[illegible]

gave me kindly welcome, as a father might his own son who after a long time had newly come from afar, even so a father he treated me with his goodness and his gifts. Yet of Odysseus of the steadfast heart, whether living or dead, he said he had heard naught from any man on earth. But he sent me on my way with horses and jointed car to Menelaos, son of Atreus, the famous spearman. There I saw Argive Helen, for whose sake Argives and Trojans toiled much by the will of the gods. And straightway Menelaos, good at the war cry, asked me in quest of what I had come to goodly Lacedaemon, and I told him all the truth. Then he made answer to me, and said:

"'Out upon them! for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thickest lair of a mighty lion a hind has laid to sleep her new born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the two lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, O father Zeus, and Athene, and Apollo, that in such strength, as when once in fair Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achaeans rejoiced, even in such strength Odysseus might come among the wooers, then should they all find swift destruction and bitterness in their wooing. But in the matter of which thou dost ask and entreat me verily I will not swerve aside to speak of other things, nor will I deceive thee, but of all that the unerring old man of the sea told me, not one thing

φῆ μιν ὁ γ' ἐν νήσῳ ἱέμεν κρατερ' ἄλγε' ἔχοντα,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
ἴσχει· ἀ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι.
οὐ γὰρ οἱ πάρα νῆες ἐπηρετμοὶ καὶ ἑταῖροι, 145
οἵ κέν μιν πέμψειεν ἐπ' εὐρέα νῶτα θαλάσσης·
Ὣς ἔφατ' Ἀτρεΐδης, βουρικλειτὸς Μενέλαος.
ταῦτα τελευτ' ἐσσεῖσθαι ἐμοὶ νεόμην· ἔδοσαν δέ μοι οἶρον
ἀθάνατοι, τοί μ' ἔσαν φίλην ἐς πατρίδ' ἐπέμψαν."
Ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινε. 150
τοῖσι δὲ καὶ μετέειπε θεοειδὴς Τηλεμάχοιο·
"Ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
ἦ τοι ὁ γ' οὐ σάφα οἶδεν, ἐμεῖο δὲ σύνθεο μῦθον
ἀτρεκέως· γὰρ σοὶ μαντεύσομαι οὐδ' ἐπικεύσω.
ἴστω νυν Ζεὺς πρώτα θεῶν, ξεινή τε τράπεζα 155
ἑστίη θ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
ὡς ἦ τοι Ὀδυσεὺς ἤδη ἐν πατρίδι γαίῃ,
ἥμενος ἢ ἕρπων, τάδε πευθόμενος κακὰ ἔργα,
ἥστιν, ἀτὰρ μνηστῆσι κακὸν πάντεσσι φυτεύει·
τοῖον ἔγων οἰωνὸν ἐνισσέλμου ἐπὶ νηὸς 160
ἥμενος ἐφρασάμην καὶ Τηλεμάχῳ ἐγγυάησεν."
Τὸν δ' αὖτε προσέειπε περιφρων Πηνελόπεια·
"Αἰ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
τῷ κέ τάχα γνοίης φιλότητά τε πολλά τε δῶρα
ἐξ ἐμεῦ, ὡς ἄν τις σε συναντόμενος μακαρίζοι." [1] 165
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,

[1] Lines 150–66 were rejected in antiquity.

will I hide from thee or conceal. He said that he had seen Odysseus in anguish and in grievous distress, in the house of the nymph Calypso, who keeps him there perforce. And he cannot come to his own native land, for he has at hand no oarsmen with oars, and no comrades, to send him on his way over the broad back of the sea.'

"So spoke Menelaus, son of Atreus, the famous spearman. Now when I had made an end of all this I set out for home, and the immortals gave me a fair wind and brought me quickly to my dear native land."

So he spoke, and stirred the heart in her breast. Then among them spoke also the godlike Theoclymenus, saying:

"Honoured wife of Odysseus, son of Laertes, he truly has no clear understanding, but do thou hearken to my words, for with certain knowledge will I prophesy to thee, and will hide naught. Be my witness Zeus above all gods, and this hospitable board and the hearth of noble Odysseus to which I am come, that verily Odysseus is even now in his native land, resting or moving, learning of these evil deeds, and he is sowing the seeds of evil for all the wooers. So plain a bird of omen did I mark as I sat on the benched ship, and I declared it to Telemachus."

Then was Penelope answered him: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one who met thee would call thee blessed."

Thus they spoke to one another. And the wooers meanwhile in front of the palace of Odysseus were making merry, throwing the discus and the javelin

ἐν νυκτὶ δοκεύῳ, ἔθι περ πάρος ἰθὺς ἔχοντες.
ἀλλ' ὅτε δὴ δεινοῖο ἐπὶ καὶ ἐπέλυτο μῆλα 170
πάντοθεν ἐξ ἄντροιο· αὐ δ' ἄνεμον αἴ τε πάρος περ,
καὶ τότε δὴ σφὶν ἔειπε Μέδων· δὲ γὰρ ῥα μάλιστα
ἤνδανε φρεσὶν ἑῇσιν, καὶ σφίν παρεγίνετο δαΐφρων·
"Κοῦροι, ἐπεὶ δὴ πάντες ἀτέρφθητε φόβῳ ἀιθλοι,
ἔρχεσθε πρὸς ὄμμαθ', ἵν' ἀντιόωμεν ἕκαστα 175
αὐ μὲν γὰρ τί χρειὼν ἐν ἄμῃ δεινοῦ ἐλίεσθαι."
Ὣς ἔφαθ', οἱ δ' ἀνέβαντες ἔβαν πειθοῦντο τε μύθῳ.
αὐτὰρ ἐπεὶ ῥ' ἵκοντο δόμους εὖ ναιετάοντας,
χλαῖνας μὲν κατέθεντο κατὰ κλισμοὺς τε θρόνους τε,
αὐ δ' ἱερεῖον δῖε μεγάλοιο καὶ πίονος αἴγας, 180
ἵρευον δὲ σύας σιάλους καὶ βοῦν ἀγέλαιον,[1]
δαῖν' ἐπιτυνόμενοι· τοὶ δ' ἐξ ἀγροῖο πολῆος
ἀπίκοντο Ὀδυσεύς τ' ἠνὶς καὶ δῖος ὑφορβός
τοῖσι δὲ μιν πάντων ἦρχε σιβάρης, ἐρχαμος ἀνδρῶν
"Ἔξιν, ἐπεὶ ἐν ὀλίγῳ πολὺ δ' ἔσται μετόπισθεν 185
σήμερον, ἣν ἐπέτελλον ἄναξ ἐμός—ἦ σ' ἐν ἐγὼ γε
αὐτοῦ βουλόμην σταθμῶν ῥυτῆρα λιπέσθαι·
ἀλλὰ τόν αὐτόμαι καὶ δείδια, μή μοι ἐπιόντα
νεῖκος χαλεπὸν δέ τ' ἀναστὰς ἔσται ἐμοὶ καὶ—
ἀλλ' ἄγε νῦν ἴομεν· δὴ γὰρ μεμβλώκασι μάλιστα 190
ἦμαρ, ἀτὰρ τάχα τοι ποτὶ δόμεν ῥύσιον ἔσται."
Τοῦ δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσεύς·
"Γηγενέων, φόρεον τά τε δὴ νῦν αὖτε κέλεαι·
ἀλλ' ἴομεν, σὺ δ' ἔπειτα διαμπερὲς ἥγεμονεύοις.
δὸς δέ μοι, εἴ ποθι τοι ῥόπαλον τετμημένον ἔστιν, 195
κεκρίνεσθ', ἐπεὶ ἦ φατ' ἀπὸ φαλὸ ἔμμεναι οὖδος."

[1] Line 181 was rejected by Aristophanes and Aristarchus.

in a levelled place, as their wont was, in insolence of heart. But when it was the hour for dinner, and the flocks came in from all sides from the fields, and the men led them who were wont to lead, then Medon, who of all the heralds was most to their liking and was ever present at their feasts, spoke to them, saying:

"Youths, now that you have all made glad your hearts with sport, come to the house that we may make ready a feast, for it is no bad thing to take one's dinner in season."

So he spoke, and they rose up and went, and hearkened to his word. And when they had come to the stately house they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and a heifer of the herd, and so made ready the meal. But Odysseus and the goodly swineherd were making haste to go from the field to the city, and the swineherd, a leader of men, spoke first, and said:

"Stranger, since thou art eager to go to the city to-day, as my master bade—though for myself I would rather have thee left here to keep the farmstead, but I reverence and fear him, lest hereafter he chide me, and hard are the rebukes of masters—come now, let us go. The day is far spent, and soon thou wilt find it colder toward evening."

Then Odysseus of many wiles answered him, and said: "I see, I give heed, this thou baddest one with understanding. Come, let us go, and be thou my guide all the way. But give me a staff to lean upon, if thou hast one cut anywhere, for verily ye said that the way was treacherous."

Ἦ ῥα καὶ ἀμφ' ὤμοισιν ἀείκεα βάλλετο πήρας,
πίνακα ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ·
Ἐκ μαίου δ' ἄρα οἱ σκῆπτρον θυμαρὲς ἔμπεσε χειρί,
τῷ ῥ' ἴεν, ἀπαθῶν δὲ κύνες καὶ βώτορες ἄνδρες
ῥιπτ' ἐνιαυθ' μενέαινον· ὁ δ' ἐς πόλιν ἤγεν ἀναλτα
πτωχῷ λυγρήλῳ ἐναλιγκίον ἠὲ γεραιῷ,
κεκρυπτομένῳ· τὰ δὲ λυγρὰ περὶ χροῖ εἵματα ἕστο.
Ἀλλ' ὅτε δὴ σταθμῷ ἐπιχώριοι ὄξυν ἐπάντα
ἔστεον ἀγχοῦ ἰόντ' καὶ ἐπὶ κρήνης ἀφίκοντο
τοῦτῃ καλλιρόῳ, ὅθεν ἐξέρεοντο πολῖται,
τὴν ποιησ' Ἰθάκης καὶ Νήριτος ἠδὲ Πολυκτωρ·
ἀμφὶ δ' ἄρ' αἰγειρος νέατοτρόφος ἦν ἁλοσ πάντοσε κυκλοτερής· κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ
ὑψόθεν ἐκ πετρῆς· βωμὸς δ' ἐφύπερθε τέτυκτο
νυμφάων, ὅθι πάντες ἐπιστρωφῶσι ὁδῖται·
ἔνθα σφῶϊν δείχεν' νιὸς Δολίου Μελανθεὺς
αἶγας ἄγων, αἱ πᾶσι μετέπρεπον αἰπολίοισι,
δεῖπνον μνηστῆρσιν· ἕω δ' ἄμ' ἔπεσθαι ἄνωγε,
τοὺς δὲ ἰδὼν νείκεσσεν ἔπεσ' τ' ἔφατ' ἔκ τ' ὀνομάζων·
ἔστησεν καὶ ἀνιὼν ἔρριψε δὲ κῆρ Ὀδυσῆος·
Νῦν μὲν δὴ μάλα πόγχυ κακὸς κακὸν ἡγήσαιο,
εἰ δὴ καὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ἐμοῖον·
πῇ δὴ τοῦδε μολόντ' ἄγεις ἀμήχανε συβώτα,
πτωχὸν ἀνιηρόν, ἑταῖρε ἀπολυμαντῆρα
ἐν πολλῇ φλιῇσι παρασταθέ, βλίψεσι δ' ὤμους,
ἀντίζοον ἀέλιον, οὐκ ἄρα οὐδὲ λέβητος
τοῦ κ' ἐλ μοι δοίης σταθμοῦ ῥυτῆρα γενέσθαι

He awoke and flung about his shoulders his mighty [illegible] of hides, slung by a twisted cord, and Dameta gave him a staff to hold in his hand. So they two set forth, and the dogs and the herdsmen stayed behind to guard the farmstead; but the groom led his master to the city in the likeness of a wretched and aged beggar leaning on a staff, and miserable was the raiment that he wore about his waist.

Between us as they went along the rugged path they were near the city, and had come to a well-wrought, fair-flowing fountain, wherefrom the townsfolk drew water—[illegible] Ithacus had made, and Neritus, and Poseidon; and around was a grove of poplars, that grew by the waters, circling it on every side, and down the cold water flowed from the rock above, and on the top was built an altar to the nymphs, where all passers-by made offerings. There Melanthios, son of Dolios, met them as he was driving in the goats the best that were in all the herds, to make a feast for the wooers; and two herdsmen followed with him. As he saw them, he spake and addressed them, and revived them in terrible and unseemly words, and stirred the heart of Odysseus:

"Lo, now, in very truth the one leads the vile. As ever the god is bringing like and like together. Whither, pray, art thou leading this filthy wretch[1] thou unmeasurable rumbler, this nuisance of a beggar to our feasts? He is a man to stand and rub his shoulders on many doorposts, begging for scraps, not for swords or cauldrons[2]! If thou wouldst give me this fellow to keep my farmstead, to sweep out

[1] The meaning of the word is uncertain. It is often rendered "gluttonous."

[2] As for such gifts as were ordinarily given to princely guests.

σφεκέρον τ' ἔμεναι βάλλον τ' ἐριφοισι φορῆναι,
καί κεν ὀρὸν πίνων μεγάλην ἐπιγουνίδα θείτο, 225
ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάτ' ἔμμαθεν, οὐκ ἐθέλησαν
ἔμπαν ἐποιχεσθαι, ἀλλὰ πτώσσων κατὰ δῆμον
βούλεται αἰτίζων βοσκειν ἦν γαστέρ' ἀναλτον,
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κ' ἔλθῃ πρὸς δῶματ' Ὀδυσσῆος θείοιο, 230
πολλά οἱ ἀμφὶ κάρῃ σφέλα ἀνδρῶν ἐκ παλαμάων
πλευραὶ ἀποστρίψουσι δόμον κάτα βαλλομένοιο."

"Ὣς φάτο, καὶ παριὼν λὰξ ἔνθορεν ἀφραδέσσιν
ἰσχίῳ· οὐδέ μιν ἔκτος ἀπαρνιτοῦ ἐστυφέλιξεν,
ἀλλ' ἔμεν' ἀσφαλέως· ὁ δὲ μαρμήριξεν Ὀδυσσεὺς 235
ἠὲ μεταΐξας ῥοπάλῳ ἐκ θυμὸν ἕλοιτο,
ἢ πρὸς γῆν ἑλάσειε κάρη ἀμφουδὶς ἀείρας.
ἀλλ' ἐπιστόλμησε, φρεσὶ δ' ἔσχετο· τὸν δὲ συβώτης
νείκεσ' ἐσάντα ἰδών, μέγα δ' εἴξατο χεῖρας ἀνασχών·

"Νύμφαι κρηναῖαι, κοῦραι Διός, εἴ ποτ' Ὀδυσσεὺς 240
ὄμμ' ἐπὶ μηρί' ἔκηε, καλύψας πίδακι δημῷ,
ἀρνῶν ἠδ' ἐρίφων, τόδε μοι κρήηνον ἐέλδωρ,
ὡς ἔλθοι μιν κεῖνος ἀνήρ, ἀγάγοι δέ ἑ δαίμων·
τῷ κέ τοι ἀγλαΐας γε διασκεδάσειεν ἀοιδάς,
τὰς νῦν ὑβριζων φορέει, ἀλαλήμενος αἰεὶ 245
δόντυ κάτ'· αὐτὰρ μῆλα κακοὶ φθείρουσι νομῆες."

Τον δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν·
"Ὦ πόποι, οἷον δεῖπνον κυνὸς ὀλοφωιὸν ἀδύσω,
τόν ποτ' ἀγὼν ἐπὶ νηὸς ἐυσέλμοιο μελαίνης

[illegible] pens and to many young sheep to the kids, then he drivings where he might get himself a sheep [illegible] He knew he has learned only deeds of evil, he will not care to have himself with a [illegible] but he wanted rather to go roaming through the land that he might be more fed on constant [illegible] But I [illegible] not to [illegible] and the word shall really be brought to pass. If he comes to the palace of [illegible] Odysseus, many a footstool [illegible] shall be [illegible] by the hands of those that are men, [illegible] he knows on his side, as he is pelted through the house.

So he spoke, and as he passed he [illegible] Odysseus on the hip as his hand, yet he did not drive him from the [illegible] but he stood steadfast. And Odysseus pondered whether he should leap upon him and have his life with his staff, or [illegible] round about [illegible] and [illegible] him up and dash his head upon the ground. Yet he restrained and stayed him from his purpose. And the swineherd seized the man in the hall and [illegible] him [illegible] and lifted up his hands and prayed aloud:

"Nymphs of the fountains, daughters of Zeus, if ever Odysseus burned unto you a rich piece of the thighs of sheep or kids, wrapped in rich fat, hearken unto this prayer, grant that he may hither, may come home, and that some god may guide him. Then would he scatter all the proud arts which now these perform on us, the insolent, ever roaming about the city, while evil herdsmen destroy the flock."

Then Melanthius, the goatherd, answered him: "Lo now how the evil talks, he would [illegible] Hop, [illegible] I make day long on a black [illegible] ship

"On reading [illegible] the long stave he had and on his ribs."

[illegible] long [illegible] about the shower that seems to be the proposition.

ἔξω τῆλ' Ἰθάκης, ἵνα μοι θίστον πολὺν ἔλθοι. 250
αἰ γὰρ Τηλέμαχον βάλοι ἀργυροτόξος Ἀπόλλων
σήμερον ἐν μεγάροις, ἢ ὑπὸ μητρὶ δαμείη,
ὡς Ὀδυσῆί γε τηλοῦ ἀπώλετο νόστιμον ἦμαρ."
Ὣς ἐπίων τοὶ μὲν λίπον αὐτοῦ ἧσ' ἀκοντες,
αὐτὰρ ὁ βῆ, μάλα δ' ὦκα δόμους ἵκανεν ἑοῖους. 255
αὐτίκα δ' εἰσ' ἴδεν, μετὰ δὲ μητρὶ καθίζεν,
ἀντίον Εὐρυμάχου· τὸν γὰρ φίλεσκε μάλιστα.
τῷ πάρα μὲν κρειῶν μοῖραν θέσαν οἱ πονέοντο,
οἶνον δ' αἰθὴρ ταμὴ παρέθηκε φέρουσα
ἕδμεναι. ἀγχίμολον δ' Ὀδυσῆα καὶ δῖον ὑφορβὸν 260
στῆσαν ἐρχόμενοι, περὶ δὲ σφέας ἤλυθ' ἀοιδὴ
φορμίγγος γλαφυρῆς· ἀνὰ γὰρ σφέας βάλλετ' ἀείδειν
Φήμιος· αὐτὰρ ὁ γείσον ἑλὼν προσεείπε φ. Θοῶνα·
"Εὖ μάν, ἦ μάλα δὴ τάδε δώματα καλ' Ὀδυσῆος,
ῥεῖα δ' ἀριγνωτ' ἐστί, καὶ ἐν πολλοῖσιν ἰδέσθαι. 265
ἐξ ἑτέρου ἕτερ' ἐστίν, ἐπῃσκῆται δὲ οἱ αὐλὴ
τοίχῳ καὶ θρηγοῖσι, θύραι δ' εἰεραμαι εἰσὶ
δικλίδες· οὐκ ἂν τις μιν ἀνὴρ ὑπερουλωσαιτο.
γιγνώσκω δ' ὅτι πολλαὶ ἐν αὐτῷ δαῖτα τίθενται
ἀνδρες, ἐπεὶ κνίση μιν ἀνηνάθεν, ἐν δέ τε φόρμιγξ 270
ἥνιε, ἣν ἄρα δαῖτι θεοὶ ποίησαν ἑταίρῃ."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Ῥεῖ' ἔγνως, ἐπεὶ οὐδὲ τά τ' ἄλλα πάρ' ἐσσ' ἀνόημων.
ἀλλ' ἄγε δὴ φραζώμεθ' ἔπεσ' ἔστον τάδε ἔργα.
ἦ τοι πρώτον ἐσέλθε δόμους εὖ ναιετάοντας, 275
δύσεο δὲ μητρῆρα, ἐγὼ δ' ὑπαλιώμαι αὐτοῦ
εἰ δ' ἐθέλοις, ἐπίμεινον, ἐγὼ δ' εἶμι προπάροιθε

far from Ithaca, that he may bring me in much wealth. Would that Apollo, of the silver bow, might smite Telemachus to-day in the hall or that he might be slain by the wooers, as sure as for Odysseus in far land the day of return has been lost."

So saying, he left them there, as they walked slowly on, but himself straight forward and right swiftly came to the palace of the king. Straightway he entered in and sat down among the wooers over against Eurymachus, for he loved him best of all. Then by him those that served set a portion of meat, and the grave housewife brought it and set before him bread, for him to eat. And Odysseus and the good swineherd halted as they drew nigh, and around them rang the sound of the hollow lyre, for Phemius was striking the chords to sing before the wooers. Then Odysseus clasped the swineherd by the hand, and said:

"Eumaeus, surely this is the beautiful house of Odysseus. Easily might it be known, though seen among many. There is building upon building, and the court is built with wall and coping, and the double gates are well fenced; no man may scorn it. And I mark that in the house itself many men are feasting, for the savour of meat arises from it, and therewith resounds the voice of the lyre, which the gods have made the companion of the feast."

To him then swineherd Eumaeus, didst thou make answer and say: "Easily hast thou marked it, for in all things thou art ready of wit. But come, let us take thought how these things shall be. Either do thou go first into the stately palace and enter the company of the wooers, and I will remain behind here, or, if thou wilt, remain thou here and I will

μηδ' ἐν δηθύνοιεν, μή τις σ' ἔντοσθε νοήσας
ἢ βαλὼν ἢ ἕλκεσι τὰ δὲ σε φράζεσθαι ἄνωγα."
Ὣς ἔφαν, αὐτὰρ ἔπειτα πολύτλας δῖος Ὀδυσσεὺς
Γνωτὼ ἐν, φίλοισιν· τὰ γὰρ δὴ πάσσυδι κέλευεν
ἀλλ' ἄρχειν πρόσω ἰόντ', ἐγὼ δ' ὑπολείψομαι αὐτοῦ·
οὐ γὰρ τι πληγῶν ἀδαήμων οὐδὲ βολάων
τολμήσεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πεπόσθω
ἀνδρῶν καὶ πολέμων· μετὰ καὶ τόδε τοῖσι γενέσθω·
γαστέρα δ' οὔ πω ἔστιν ἀνωρύξαι μεμανῖαν,
οὐλομένην, ἣ πολλὰ κακ' ἀνθρώποισι δίδωσι,
τήν ἔνεκ' καὶ τήνδε δίζυγες ἐπλίζονται
νῆας ἐπ' ἀτρύγετον, κακὰ δυσμενέεσσι φέρουσαι."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
ἐν δὲ ἄνων κεφαλήν τε καὶ οὖατα κείμενα ἔσχον,
Ἄργος, Ὀδυσσῆος τηλεκλειτοῦ, ὃν ῥα πάρ' αὐτὸς
θρέψε μέν, οὐδ' ἀπόνητο, πάρος δ' εἰς Ἴλιον ἱρὴν
ἵκετο. τὸν δὲ πάροιθεν ἀνήγεσκον νέοι ἄνδρες
αἶγας ἐπ' ἀγρότερας ἠδὲ πρόκας ἠδὲ λαγωούς·
δὴ τότε κεῖτ' ἀποδέκτος ἀπεσχομένου ἀνάκτος,
ἐν πολλῇ κόπρῳ, ἣ οἱ πρόπαροιθε θυράων
ἡμιόνων τε βοῶν τε ἅλις κεῖτ', ὄφρ' ἂν ἄγωσι
δμῶες Ὀδυσσῆος τεμένος μέγα κοπρήσοντες·
ἔνθα κύων κεῖτ' Ἄργος ἐπιπλόμενος κυνοραιστέων.
δὴ τότε γ', ὡς ἴδεν Ὀδυσσέα ἐγγὺς ἐόντα,
οὐρῇ μὲν β' ἄρ' ἔσηνε καὶ οὖατα καββάλετ' ἄμφω,
ἔσκε δ' οὐκέτ' ἔπειτα δυνήσατο οἷο ἄνακτος
ἐλθέμεν· αὐτὰρ ὁ τοῦ γε κύων ἀνόμησε, λάβε δ' ἄκρον,
μοῖρα λαθὼν Εὐμαίου, ἄφαρ δ' ἐρέριπτο μυθῳ·
"Εὐμαί', ἦ μάλα θαῦμα, κύων ὅδε κεῖτ' ἐπὶ κόπρῳ.

go before thee. But do not thou tarry long, lest some man see thee, cast out and put to ill use or aim to slay. Of this I had thee take thought.

Then the much-enduring, godly Odysseus answered him: "I see, I grave friend, that thou art not one with understanding. But go thou before, and I will remain behind here, for no wise unused am I to blows and passages. Stanch is my heart for much evil have I suffered, amid the waves and in war; let this too be added to what has gone before. But a ravening belly may no man hide, an accursed wague that brings many evils upon men. Because of it are the benched ships also made ready, that bear evil to foemen over the unresting sea."

Thus they spoke to one another. And a hound that lay there raised a head and pricked up his ears, Argos, the hound of Odysseus of the steadfast heart, whom of old he had himself bred, but had no joy of him, for ere that he went to sacred Ilios. In days past the young men were wont to take the hound to hunt the wild goats and deer and hares; but now he lay neglected, his master gone, in the deep dung of mules and cattle, which lay in heaps before the doors, till the slaves of Odysseus should come, take it away to dung his wide lands. There lay the hound Argos, full of vermin; yet even now, when he marked Odysseus standing near, he wagged his tail and dropped both his ears but nearer to his master he had no longer strength to move. Then Odysseus looked aside and wiped away a tear easily hiding from Eumaeus what he did, and straightway he questioned him, and said:

"Eumaeus, verily it is strange that this hound lies

καλὸς μὲν δέμας ἐστὶν, ἄταρ τόδε γ' οὐ σάφα οἶδα,
εἰ δὴ καὶ ταχὺς ἔσκε θεῶν ἐπὶ εἴδεϊ τῷδε,
ἢ αὔτως οἷός τε τραπεζήων κύνας ἀνδρῶν
γίγνοιτ' ἀγλαΐης δ' ἕνεκεν κομόωντο ἄνακτες." 310
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"Καὶ λίην ἄνδρός γε κύων δόε τῆλε θανόντος.
εἰ τοιόσδ' εἴη ἡμὲν δέμας ἠδὲ καὶ ἔργα,
οἷον μιν Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
αἶψά κε θηήσαιο ἰδὼν ταχυτῆτα καὶ ἀλκήν. 315
οἱ μὲν γὰρ τε φύγοντα βαθείης βενθέα ὕλης
κτεῖνον, ὅττι δίωκτο· καὶ ἴχνεσι γὰρ περιῆδη·
νῦν δ' ἔχεται κακότητι, ἄναξ δέ οἱ ἄλλοθι πατρὶ
ὤλετο, τοὺς δὲ γυναῖκες ἀκηδέες οὐ κομόωσι.
δμῶες δ', εὖτ' ἂν μηκέτ' ἐπιπρατάωσιν ἄνακτες, 320
οὐκέτ' ἔνειν' ἐθέλουσιν ἀναίσιμα ἔργαζεσθαι
ἥμισυ γὰρ τ' ἀρετὴν ἀποαινύται εὐρύοπα Ζεὺς
ἄνερος, αὖτ' ἂν μιν κατὰ δουλίον ἦμαρ ἕλῃσιν."
Ὣς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας,
βῆ δ' ἴθυς μεγάροιο μετὰ μνηστῆρας ἀγαυούς 325
Ἄργον δ' αὖ κατὰ μοῖρ' ἔλαβεν μέλανος θανάτοιο,
αὐτίκ' ἰδόντ' Ὀδυσῆα δεικέστῳ ἐνιαυτῷ.
Τὸν δὲ πολὺ πρώτος ἴδε Τηλέμαχος θεοειδὴς
ἐρχόμενον κατὰ δῶμα συβώτην, ὦκα δ' ἔπειτα
νεῦε' ἐπὶ οἱ καλέσας· ὁ δὲ παπτήνας ἕλε δίφρον 330
κείμενον, ἔνθα τε δαιτρὸς ἐφίζεσκε πρέα πολλὰ
δαιόμενος μνηστῆρσι δόμου κατὰ δαινυμένοισι·
τὸν κατέθηκε φέρων πρὸς Τηλεμάχοιο τράπεζαν

[1] Ποτε, Ποτε.

here in the dung. He is fine of form, but I do not clearly know whether he has speed of foot to match the beauty or whether he is merely as table-dogs are, which their masters keep for show."

To him then, swineherd Eumaeus, didst thou make answer and say: "Aye, verily this is the hound of a man that has died in a far land. If he were but in form and in action such as he was when Odysseus left him and went to Troy, thou wouldest soon be amazed at seeing his speed and his strength. No creature that he started in the depths of the thick wood could escape him, and in tracking too he was keen of scent. But now he is in evil plight, and his master has perished far from his native land, and the heedless women give him no care. Slaves, when their masters lose their power, are no longer minded thereafter to do honest service; for Zeus, whose voice is borne afar, takes away half his worth from a man, when the day of slavery comes upon him."

So saying, he entered the stately house and went straight to the hall to join the company of the lordly wooers. But as for Argos, the fate of black death seized him straightway when he had seen Odysseus in the twentieth year.

Now as the swineherd came through the hall godlike Telemachus was far the first to see him, and quickly with a nod he called him to his side. And Eumaeus looked about him and took a stool that lay near, on which the carver was wont to sit when carving for the wooers the many joints of meat, as they feasted in the hall. This he took and placed at the table of Telemachus, over against him, and there

ἀντίον, ἔνθα δ' ἄρ' αὐτὸς ἐφέζετο· τῷ δ' ἄρα κῆρυξ
μείλιον ἷλον ἐτιθεν κανέον τ' ἐκ οἴνοιο δειρας 330
Ἀγχίμολον δὲ μετ' αὐτὸν ἐΐσατο δῖος Ὀδυσσεύς,
πτωχῷ λυγαίῳ ἐναλίγκιος ἠὲ γέροντι,
σκηπτόμενος· τὰ δὲ λυτρὰ περὶ χροΐ εἵματα ἕστο.
ἷζε δ' ἐπι μείλινον οὐδοῦ ἐντοσθε θυράων,
κλιναμενος σταθμῷ συπαριστερίῳ, ὃν ῥα τέκτων 340
ξέσσεν ἐνιστάμενον καὶ ἐπὶ στάθμην ἴθυνεν.
Τηλέμαχος δ' ἐπι οἱ κάλεσε προσεειπε συβώτην,
ἕρτον τ' οἶνον ἐλὼν περικαλλέος ἐκ κανέοιο
καὶ κρέας, ὥς οἱ χεῖρες ἐχανδανον ἀμφὶ βαλοντες·
"Δοῦ τῷ ξείνῳ ταῦτα φέρων αὐτόν τε κέλευε 345
αἰτίζειν μάλα πάντας ἐπιοχόμενον μνηστῆρας·
αἰδὼς δ' οὐκ ἀγαθὴ ἐνὶ χρήμασι δαῆρι πέλεται."
Ὣς ἔφατο, βῆ δὲ συφορβὸς, ἐπὶ τοῦ μιθὸν ἔκουσεν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντ' ἀγόρευε·
"Τηλέμαχος σε, ξεῖνε, διδοῖ τάδε, καὶ σε κελεύει 350
αἰτίζειν μάλα πάντας ἐπιοχόμενον μνηστῆρας·
αἰδὼ δ' οὐκ ἀγαθὴν φησ' ἔμμεναι ἀνδρὶ πρόκοπον."
Τὸν δ' ἀναμειβόμενος προσέφη πολυμήτις Ὀδυσσεύς·
"Ζεῦ ἄνα, Τηλέμαχον μοι ἐν ἀνδράσιν ὄλβιον εἶναι,
καί οἱ πάντα γένοιτ' ἐσθλὰ φρεσὶν ᾗσι μενοινᾷ." 355
Ἦ ῥα καὶ ἀμφοτέρησιν ἑ εἵματα καὶ κατέθηκεν
αὖθι πόδων προπαροιθεν, ἀκοιτέλιπε δὲ πτερῆς,
ἤστο δ' ἔπι οὐδοῦ ἐπὶ μεγάροισιν ἐείδεν
εὖθ' ὁ βεβιώκεσκεν, ὁ δ' ἐπεύετο θείος ἀοιδός,[1]
μνηστῆρας δ' ἐμάκησεν ἀνὰ μέγαρ', αὐτὰρ Ἀθήνη, 360

[1] Line 358 was rejected by Aristarchus.

sat down himself. And a herald took a portion of meat and set it before him, and bread from out the basket.

Nigh after him Odysseus entered the palace in the likeness of a woeful and aged beggar, leaning on a staff, and miserable was the raiment that he wore about his body. He sat down upon the ashen threshold within the doorway, leaning against a post of cypress wood, which of old a carpenter had skilfully planed, and made straight to the line. Then Telemachus called the swineherd to him, and, taking a whole loaf from out the beautiful basket, and all the meat his hands could hold in their grasp, spoke to him, saying:

"Take, and give this mess to yon stranger, and bid him go about himself and beg of the wooers one and all. Shame is no good comrade for a man that is in need."

So he spoke, and the swineherd went, when he had heard this saying, and coming up to Odysseus spoke to him winged words:

"Stranger, Telemachus gives thee these, and bids thee go about and beg of the wooers one and all. Shame, he says, is no good thing in a beggar man."

Then Odysseus of many wiles answered him, and said, "King Zeus, grant, I pray thee, that Telemachus may be best among men, and may have all that his heart desires."

He spoke, and took the mess in both his hands and set it down there before his feet on his miserable wallet. Then he ate so long as the minstrel sang in the halls. But when he had dined and the divine minstrel was ceasing to sing, the wooers broke into uproar throughout the halls, but Athene drew close

ἐγχι παρισταμένη Λαερτιάδην Ὀδυσῆα
οὖτρυν', ὡς ἂν πύρνα κατὰ μνηστῆρας ἀγείροι,
γνοίη θ' οἵ τινες εἰσὶν ἐνιαύσιοι οἵ τε μέμηστοι·
ἀλλ' οὐδ' ὧς τιν' ἔμελλ' ἀπαλεξήσειν κακότητος.
βῆ δ' ἴμεν εἰς οἶκον ἐνδέξια φῶτα ἕκαστον, 345
πάντοσε χεῖρ' ὀρέγων, ὡς εἰ πτωχὸς πέλοι εἴη.
οἱ δ' ἀλεαίροντες διέδοσαν, καὶ ἐθαμβέον αὐτόν,
ἀλλήλους τ' εἴροντο τίς εἴη καὶ ποθεν ἔλθοι.

Τοῖσι δὲ καὶ μετέειπε Μελανθιος, αἰπόλος αἰγῶν·
"Κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης, 370
τοῦδε περὶ ξείνου· ἦ γὰρ μιν πρόσθεν ὀπώπα.
ἦ τοι μὲν οἱ δεῖρο συβώτης ἡγεμόνευεν,
αὐτὸν δ' οὐ σάφα οἶδα, πόθεν γένος εἴχεται εἶναι."

Ὣς ἔφατ', Ἀντινόοον δ' ἔπεσιν νείκεσσε συβώτης·
"Ὦ ἀργιόδοντε συβῶτα, τίη δὲ σὺ τόνδε πόλινδε 375
ἤγαγες, ἦ οὐχ ἅλις ἡμῖν ἀλήμονες εἰσὶ καὶ ἄλλοι,
πτωχοὶ ἀνιηροί, δαιτῶν ἀπολυμαντῆρες,
ἢ ὄκνοσαι ὅτι τοι βιότον κατέδουσιν ἀνάντες
ἐνθάδ' ἀγειρόμενοι, σὺ δὲ καὶ πρὸς τόνδ' ἀπαλέσσας;"

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὔμαιε συβῶτα· 380
"Ἀντίνοε, οὐ μὰν καλὰ καὶ ἐσθλὰ ἐνὶ ἀγορῇσιν
τίς γὰρ δὴ ξείνον καλεῖ ἄλλοθεν αὐτὸς ἐπελθὼν
ἄλλον γ', εἰ μὴ τῶν οἱ δημιοεργοί ἐασι,
μαντιν ἢ ἰητῆρα κακῶν ἢ τεκτονα δουρων,
ἢ καὶ θεσπιν ἀοιδον, ὃ κεν τέρπῃσιν ἀείδων; 385
οὗτοι γὰρ κλητοί γε βροτῶν ἐπ' ἀπειρονα γαῖαν
πτωχον δ' οἶκ ἂν τις καλέοι τρυξόντα ἑ αὐτόν.
ἀλλ' αἰεὶ χαλεπὸν περὶ πάντων εἰν μνηστῆρσιν

to the side of Ctesippus, son of Laertes, and roused him to go among the wooers and gather scraps of bread, and learn which of them were being honest and which lawless. Yet even so he was not minded to save one of them from ruin. So he set out to beg of every man beginning on the right, stretching out his hand on every side, as though he had been long a beggar. And they pitied him and gave, and marvelled at him, asking one another who he was and whence he came.

Then among them spoke Melanthius the goatherd: "Hear me, wooers of the glorious queen, regarding this stranger, for verily I have seen him of late. Truly it was the swineherd that led him hither, but of the man himself I know not surely from whence he declares his birth to be."

So he spoke, and Antinous rebuked the swineherd, saying: "Notorious swineherd, why, pray, didst thou bring this man to the city? Have we not vagabonds enough without him, nuisances of beggars to mar our feasts? Dost thou not think it enough that they gather here and devour the substance of thy master, that thou dost bid this fellow too?"

To him then, swineherd Eumaeus, didst thou make answer, and say: "Antinous, no fair words are these thou speakest, noble though thou art. Who, pray, of himself ever seeks out and bids a stranger from abroad, unless it be one of those that are masters of some public craft, a prophet, or a healer of ills, or a builder, aye, or a divine minstrel, who gives delight with his song? For these men are bidden over the boundless earth. Yet a beggar would no man bid to be burden to himself. But thou art ever harsh above all the wooers to the

δμωσὶν Ὀδυσσῆος, περὶ δ' αὖτ' ἐμοί· αὐτὰρ ἐγώ γε
οὐκ ἀλέγω, ἧος μοι ἐχέφρων Πηνελόπεια 395
ζώει ἐνι μεγάροις καὶ Τηλεμαχος θεοειδης."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Σιγα,[1] μή μοι τοῦτον ἀμειβεο πολλὰ ἔπεσσιν·
Ἀντινοος δ' εἴωθε κακῶν ἐρεθιζέμεν αἰεὶ
μύθοισιν χαλεποῖσιν, ἐποτρύνει δὲ καὶ ἄλλους." 396
Ἦ ῥα καὶ Ἀντίνοον ἔπεα πτερόεντα προσηύδα·
"Ἀντίνο', ἦ μεν καλὰ πατὴρ ὡς κήδεαι υἷος,
ὃς τὸν ξεῖνον ἄνωγας ἀπὸ μεγάροιο διέσθαι
μυθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειε.
δός οἱ ἑλών· οὔ τοι φθονέω· κέλομαι γὰρ ἐγώ γε 400
μήτ' οὖν μητέρ' ἐμὴν ἄζευ τό γε μήτε τιν' ἄλλον
δμώων, οἳ κατὰ δωματ' Ὀδυσσῆος θείοιο.[2]
ἀλλ' οὔ τοι τοιοῦτον ἐνὶ στηθεσσι νόημα·
αὐτὸς γὰρ φαγέμεν πολὺ βουλεαι ἢ δόμεν ἄλλῳ."
Τὸν δ' αὖτ' Ἀντίνοος ἀπαμειβομενος προσέειπε· 405
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες.
εἰ οἱ τόσσον ἅπαντες ὀρέξειαν μνηστῆρες,
καί κέν μιν τρεῖς μῆνας ἀποπροθεν οἶκος ἐρύκοι."
Ὣς ἄρ' ἔφη, καὶ θρῆνυν ἑλὼν ὑπέφηνε τραπέζης
κείμενον, ᾧ ῥ' ἔπεχεν λιπαροὺς πόδας εἰλαπινάζων· 410
οἱ δ' ἄλλοι πάντες ἐδώσαν, πλῆσαν δ' ἄρα πήρην
σίτου καὶ κρειῶν· ταχα δὴ καὶ ἔμελλεν Ὀδυσσεὺς
αὖτις ἐπ' οὐδὸν ἰὼν προικὸς γεύεσθαι Ἀχαιῶν·
στῆ δὲ παρ' Ἀντίνοον, καί μιν πρὸς μῦθον ἔειπε·

[1] Σίγα, Ἄντα. [2] Line 402 is omitted in some MSS.

slaves of Odysseus, and most of all to me; yet I care not, so long as my lady the constant Penelope, lives in the house and guides Telemachus.

Then wise Telemachus answered him: "Be silent, do not, I bid thee, answer yonder man with many words, for Antinous is wont ever in evil wise to provoke to anger with harsh words, aye, and urges on the others too."

With this he spoke winged words to Antinous: "Antinous, truly thou carest well for me as a father for his son, seeing that thou bidest me drive yonder stranger from the hall with a word of compulsion. May the god never bring such a thing to pass. Nay, take and give him somewhat. I begrudge it not, but rather myself bid thee give. In this matter regard not my mother's, nor any of the slaves that are in the house of divine Odysseus. But verily far other is the thought in thy breast, for thou art far more fain thyself to eat than to give to another."

Then Antinous answered him and said: "Telemachus, thou braggart, unrestrained in daring, what a thing hast thou said! If all the wooers would but hand him as much as I, for full three months space to a house would keep him at a distance."

So he spoke, and seized the footstool on which he was wont to rest his shining feet as he feasted, and showed it from beneath the table where it lay. But all the rest gave gifts, and filled the wallet with bread and bits of meat. And now Odysseus was like to have gone back again to the threshold, and to have made trial of the Achaeans without cost,[1] but he paused by Antinous, and spoke to him, saying:

[1] Lit. "to have tasted their generosity with impunity." Others render "was about to taste of the bounty of the Achaeans."

"Δοι, φίλος· οὐ μέν μοι δοκέεις ὁ κακίστος Ἀχαιῶν 415
ἔμμεναι, ἀλλ' ὤριστος, ἐπεὶ βασιλῆϊ δοικας.
τῷ σε χρὴ δόμεναι καὶ λαῖον ἠέ περ ἄλλοι
σίτον· ἐγὼ δὲ οἱ σε κλείω κατ' ἀπείρονα γαῖαν,
καὶ γὰρ ἐγώ ποτε εἶεον ἐν ἀνθρώποισιν ἐναιον
δλβιος ἀφνειὸς καὶ πολλάκι δοσκον ἀλήτῃ, 420
τοιῷ ἐπιοῖσι λοι καὶ ὅτεν κεχρημένος ἔλθοι·
ἦσαν δὲ δμῶες μάλα μυρίοι ἄλλα τε πολλὰ
οἷσίν τ' εὖ ζωοῦσι καὶ ἀφνειοὶ καλέονται.
ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἤθελε γάρ ποτ—
δς μ' ἅμα λῃστῆρσι πολυπλάγκτοισιν ἀνῆκεν 425
Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδόν, ὄφρ' ἀπολοιμην.
στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.
ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἑρίηρας ἑταίρους
αὐτοῦ πὰρ νηεσσι μενειν καὶ νῆας ἐρύσθαι,
ἐκ δ' ἐπῆρας δὲ κατὰ σκοπιὰς ὤτρυνα νέεσθαι. 430
οἱ δ' ὑβρει εἴξαντες, ἐπιστάμενοι μάχεσθαι,
αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγρούς
πορθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,
αὐτούς τ' ἔκτεινον· ταχὺ δ' ἐς πόλιν ἵκετ' ἀυτή.
οἱ δὲ βοῆς ἀίοντες ἅμ' ἠοῖ φαινομένῃφιν 435
ἦλθον· πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων
χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος
φυζαν ἐμοῖς ἑτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
στῆναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.
ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξέϊ χαλκῷ, 440
τοὺς δ' ἄναγον ζωοὺς, σφισιν ἐργάζεσθαι ἀνάγκῃ.
αὐτὰρ ἔμ' ἐς Κύπρον ξείνῳ δοσαν ἐκτελέοντι,

"Friend, give me some gift. Thou seemest not to my eyes to be the basest of the Achaeans and rather the noblest, for thou art like a king. Therefore it is meet that thou should give even a better portion of bread than the rest, so would I make thy fame known over the boundless earth. For I too once dwelt in a house of my own among men, rich man in a wealthy house, and full often I gave gifts to a wanderer, whomsoever he was and with whatsoever need he came. Slaves too I had past counting and all other things in abundance wherein men live well and are reputed wealthy. But Zeus, son of Cronos, brought me to nought, I ween, who has good pleasure—who sent me forth with roaming pirates to go to Egypt, a far voyage, that I might meet my ruin, and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships and to guard the ships, and I sent out scouts to go to points of outlook. But my comrades yielding to wantonness and led on by their own might, straightway set about wasting the fair fields of the men of Egypt, and they carried off the women and little children and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with foemen and chariots and the flashing of bronze. And Zeus, who hurls the thunderbolt, cast an evil panic upon my comrades, and none had courage to take his stand and face the foe, for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But they gave me to a friend who met them to take to Cyprus, even to

Δμήτορι Ἰασίδῃ, ὃς Κύπρου ἶφι ἄνασσεν
ἔνθεν δὴ νῦν δεῦρο τοῦ ἵκω πήματα πασχων."
Τὸν δ' αὖτ' Ἀντίνοος ἀπαμείβετο φώνησέν τε· 441
"Τίς δαίμων τόδε πῆμα προσήγαγε, δαιτὸς ἀνίην,
στῆθ' οὕτως ἐς μέσσον, ἐμῆς ἀπάνευθε τραπέζης,
μή τυχα πικρὴν Αἴγυπτον καὶ Κύπρον ἵκηαι[1]
ὥς τις θαρσαλέος καὶ ἀναιδὴς ἔσσι προΐκτης,
ἕξείης πάντεσσι παρίστασαι· οἱ δὲ διδοῦσι 450
μαψιδίως, ἐπεὶ οὔ τις ἐπίσχεσις οὐδ' ἀλεγεινὸς
ἀλλοτρίων χαρίσασθαι, ἐπεὶ πάρα πολλὰ ἑκάστῳ."[2]
Τὸν δ' ἀναχωρήσας προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἶδεϊ καὶ φρένες ἦσαν·
οὐ σύ γ' ἂν ἐξ οἴκου σῷ ἐπιστάτῃ οὐδ' ἄλλῳ δοίης, 455
ὃς νῦν ἀλλοτριοισι παρημένος οὔ τί μοι ἔτλης
σίτου ἀποπροελὼν δόμεναι· τὰ δὲ πολλὰ πάρεστιν."
Ὣς ἔφατ', Ἀντίνοος δ' ἐχολώσατο κηρόθι μᾶλλον,
καί μιν ὑποδρα ἰδὼν ἔπεα πτεροεντα προσηύδα·
"Νῦν δή σ' οὐκέτι καλὰ διέκ μεγάροιό γ' ὀίω 460
ἄψ ἀναχωρήσειν, ὅτε δὴ καὶ ὀνείδεα βάζεις."
Ὣς ἄρ' ἔφη, καὶ θρῆνυν ἑλὼν βάλε δεξιὸν ὦμον,
πρυμνότατον κατὰ νῶτον· ὁ δ' ἐστάθη ἠΰτε πέτρη
ἔμπεδον, οὐδ' ἄρα μιν σφῆλεν βέλος Ἀντινόοιο,
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων. 465
ἄψ δ' ὅ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἵζετο, καδ δ' ἄρα πήρην
θῆκεν ἐυπλείην, μετὰ δὲ μνηστῆρσιν ἔειπε·

[1] ἵκηαι : ἵκοιο.
[2] Lines 450–2 were rejected by Aristarchus.

Dmetor, son of Iasus, who ruled mightily over Cyprus, and from thence am I now come hither, sore distressed."

Then Antinous answered him, and said: "What god has brought this bane hither to trouble our feast? Just stand off yonder in the midst, away from my table, lest thou come presently to a bitter Egypt and a bitter Cyprus, seeing that thou art a bold and shameless beggar. Thou comest up to every man in turn, and they give recklessly, for there is no restraint or scruple in giving freely of another's goods, since each man has plenty beside him."

Then Odysseus of many wiles drew back and said to him: "Lo, now, it seems that thou at least hast not wits to match thy beauty. Thou wouldest not out of thine own substance give even a grain of salt to thy suppliant, thou who now, when sitting at another's table, hadst not the heart to take of the bread and give me aught. Yet here lies plenty at thy hand."

So he spoke, and Antinous waxed the more wroth at heart, and with an angry glance from beneath his brows spoke to him winged words:

"Now verily methinks, thou shalt no more go forth from the hall in seemly fashion, since thou dost even utter words of reviling."

So saying, he seized the footstool and flung it, and struck Odysseus on the base of the right shoulder, where it joins the back. But he stood firm as a rock, nor did the missile of Antinous make him reel, but he shook his head in silence, pondering evil in the deep of his heart. Then back to the threshold he went and sat down, and down he laid his well-filled wallet, and he spoke among the wooers:

"Κεκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
οὐ μὰν οὔτ' ἄχος ἐστὶ μετὰ φρεσὶν οὔτε τι πένθος, 470
ἀππατ' ἀνὴρ περὶ οἷσι μαχεσόμενος πεσέεσσι
βλήσεται, ἢ περὶ Βουσὶν ἢ ἀρηγόνῃ ἰδέσθαι.
αὐτὰρ ἐμὶ Ἀντίνοος βαλε γαστέρος εἵνεκα λυγρῆς,
οὐλομένης, ἣ πολλὰ κακ' ἀνθρώποισι δίδωσιν.
ἀλλ' εἴ που τύχων γε θεοὶ καὶ Ἐρινύες εἰσιν, 475
Ἀντίνοῳ πρὸ γάμοιο τέλος θανάτοιο κιχείη."

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"Ἔσθλ' ἀκούοις, ξεῖνε, κεφθ' μάνος, ἢ ἄπιθ' ἄλλῃ,
μή σε νέος διὰ δώματ' ἐρύσσασ', οἴ' ἀγορεύεις,
ἢ ποδὸς ἢ καὶ χειρὸς, ἀποδρύψασα δὲ πάντα." [1] 480
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφίαλοι μεμάασαν
ὧδε δέ τις εἴπεσκε νεῶν ὑπερηνορεόντων·
"Ἀντίνοε, οὐ μὲν καλ' ἔβαλες δυστηνον ἀλήτην,
οἰλόμεν', εἰ δὴ που τις ἐπουράνιος θεὸς ἐστιν.
καὶ τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι, 485
παντοίοις τελέθοντες, ἐπιστρωφῶσι πόληας,
ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες."

Ὣς ἄρ' ἔφαν μνηστῆρες, ὁ δ' οὐκ ἐμπάζετο μύθων.
Τηλέμαχος δ' ἐν μὲν κραδίῃ μέγα πένθος ἄεξε
βλημένου, οὐδ' ἄρα δακρυ χαμαὶ βάλεν ἐκ βλεφάρων,
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων. 491
Τοῦ δ' ὡς οὖν ἤσθιεν πεπιφυρμένου Πηνελόπεια
βλημένου ἐν μεγάρῳ, μετ' ἄρα δμωῇσιν ἔειπεν
"Αἴθ' οὕτως αὐτὸν σε βάλοι κλυτοτόξος Ἀπόλλων."

[1] Lines 474–80 were rejected by Aristarchus.

"Hear me, wooers of the glorious queen, that I may say what the heart in my breast bids me. Verily there is no pain of heart nor any grief when a man is smitten while fighting for his own possessions, whether for his cattle or for his white sheep, but Antinous has smitten me for my wretched belly's sake, an accursed plague that brings many evils upon men. Ah, if for beggars there are gods and avengers, may the doom of death come upon Antinous before his marriage."

Then Antinous, son of Eupeithes, answered him: "Sit still, and eat, stranger, or go elsewhere, lest the young men drag thee by hand or foot through the house for words like these, and strip off all thy skin."

So he spoke, but they all were filled with exceeding indignation, and thus would one of the proud youths speak:

"Antinous, thou didst not well to strike the wretched wanderer. Doomed man that thou art, what if happy he be some god come down from heaven! Aye, and the gods in the guise of strangers from afar put on all manner of shapes, and visit the cities, beholding the violence and the righteousness of men."

So spoke the wooers, but Antinous paid no heed to their words. And Telemachus nursed in his heart great grief for the smiting, though he let no tear fall from his eyelids to the ground, but he shook his head in silence, pondering evil in the deep of his heart.

Howbeit when wise Penelope heard of the man's being smitten in the hall, she spoke among her handmaids, and said: "Even so may to me own self be smitten by the famed archer Apollo."

[illegible]

[illegible]

[illegible]

And again the housewife Eurynome said to her: "Would that his request might be granted to our pensive [illegible] Nay, [illegible] not one of these men come to the fair-streamed Ithaca.

And wise Penelope answered her: "Nurse, [illegible] are they not for their desire [illegible] But Antinous more [illegible] late. Some wretched stranger roams through the house begging alms of the men for want compels him, and as the others filled his wallet and gave him gifts, but Antinous flung a footstool and smote him at the base of the right shoulder.

So she spake among her handmaidens, sitting in her chamber, while goodly Odysseus was at meat. Then she called to her the good swineherd, and said:

"Go, good Eumaeus, and bid the stranger come hither that I may give him greeting, and see him if he has heard of Odysseus of the steadfast heart, or has seen him with his eyes. He seems like one that has wandered far.

To her then, swineherd Eumaeus didst thou make answer and say: "I would, O queen, that the Achaeans would keep silence, for he speaks such words as would charm the very soul. Three nights I had him by me, and three days I kept him in my hut, for to me first he came when he fled his ship. But he had not yet ended the tale of his sufferings. Even as when a man gazes upon a minstrel who sings to mortals songs of longing, and the gods have taught him, and their desire to hear him has no end, whensoever he sings, even so he charmed me as he sat in my hut. He says that he is an ancient friend of Odysseus, and that he dwells in Crete, where is the race of Minos. From thence has he now come on this journey hither, ever suffering woes as he

τρυγετοκυλινδόμενος· ἐπεὶ τοῦ δ' Ὀδυσῆος ἀκούσας, 525
ἀγχοῦ, θεσπεσίου ἐπ' ἔπος ἐν θυμὸν ἔκαμε,
ζωὸν· πολλὰ δ' ἄγων κεφαλῇ ἐνὶ δῶρα δόδε δώμασδε.
Τοῦ δ' αὖτε προσέειπε πολύφρων Πηνελόπεια·
"Ἔρχευ, δεῦρο καλέσσον, ἵν' αὖτιν αὖτος ἴδωμαι.
εἰπὲ δ' ἄρ' ὅ, τοι ἐπέθηκεν ἀγακλειτὸν ἐπαυρεῖν 530
ἢ αὐτοῦ κατὰ δῶμα· ἐπεὶ σφέας θυμὸς ἀφίκοιν
αὐτὰρ μὰν τόν γε κτήματ' ἀκηρατα πάντ' ἐν ἀνάγκῃ,
αἶνον καὶ μετὰ φῶτ· τὰ μὲν αὖτοι δόμενοιν,
αὐ δ' αὖ ἡμέτερον πολλὰ μέτα δῆμα πάσασ.
Βοῦς ἱερεύοντες καὶ ὄϊς καὶ πίονας αἶγας, 535
κλαυστιζόντες πίνοιν τε ἀ δόνα οἶνον
μαψ ἀλλ· τὰ δὲ πολλὰ κατάγοιν· οὐ γὰρ ἔτ' ἄνηρ,
οἷος Ὀδυσσεὺς ἔκαστ' ἐν ἀνὰ οἶκον ἀμύνοι·
αὐ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
αἶψα κε σὺν ᾧ παῖδι βίας ἀνοιγέοιν ἀλέοιν." 540
Ὣς φάτο. Τηλέμαχος δὲ μέγ' ἔπταρε· ἀμφὶ δὲ δῶμα
ἐμπέλασεν κονίσαν· γήθησέν δὲ Πηνελόπεια,
εἶπε δ' ἄρ' Εὐμαίῳ ἔπεα πτερόεντα προσηύδα·
"Ἔρχευ μοι, τοῦ ξένον ἀνιστορίον ἶδε καλέσσον.
οἶχ' ὁρᾷ ἤ μοι τόδε ἀνέστορα πάσαν ἀνάγκῃ, 545
τῷ με καὶ ἐκ ἀνάλκης θάνατος μνηστῆρας γένοιτο
πάσι μαλ', οὐδὲ σέ γε θάνατος καὶ κῆρες ἀλύξοι.
ἄλλα δὲ τοι ἐρέω, σὺ δ' ἐν φρεσὶ βάλλεο σῇσιν·
εἰ δ' αὖτοῦ γνῶν πεφάτοιν πάντ' ἀνέστοντα,
ἔστιν μοι χλαῖνάν τε χιτῶνά τε, εἵματα καλά." 550
Ὣς φάτο. Βῆ δὲ συφορβός, ἐπεὶ τοῦ μύθου ἄκουσεν·
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

[1] Line 547 is omitted in some MSS.

wanders on and on. And he insists that he has heard tidings of Odysseus, near at hand in the rich land of the Thesprotians and yet alive, and he is bringing many treasures to his house."

Then wise Penelope answered him: "Go, call him hither, that he may himself tell me to my face. But as for these men, let them make sport as they sit in the doorway or here in the house, since their hearts are merry. For their own possessions lie untouched in their homes, bread and sweet wine and on these do their servants feed. But themselves throng our house day after day, slaying our oxen, and sheep, and fat goats, and keep revel and drink the flaming wine recklessly, and havoc is made of all this wealth, for there is no man here such as Odysseus was to keep ruin from the house. But if Odysseus should come and return to his native land, straightway would he with his son take vengeance on these men for their violent deeds."

So she spoke, and Telemachus sneezed loudly, and all the room round about echoed wondrously. And Penelope laughed, and straightway spoke to Eumaeus winged words:

"Go, pray, call the stranger here before me. Dost thou not note that my son has sneezed at all my words. Therefore shall utter death fall upon the wooers one and all, nor shall one of them escape death and the fates. And another thing will I tell thee, and do thou lay it to heart. If I find that he speaks all things truly, I will clothe him in a cloak and tunic, fair raiment."

So she spoke, and the swineherd went when he had heard this saying, and coming up to Odysseus he spoke to him winged words:

"Ἕστιν πάντες, κάλοι τε περίβωτοι Πηνελόπεια,
μήτηρ Τηλεμάχοιο· μετάλλησον τε ἑ θυμὸν
ἤρι τόσον κείνοντα, καὶ ἐρέω τόν τε νεώθην. 555
αὐτὰρ ἐγὼ σε γόνου τε καὶ αὐτοῦ τόνδε κελεύω,
δόξαν τε χλωρὸν τε γιγνώσκω τε, τόν τε μάλιστα
χρὴ πίστιν τόνδε δὲ καὶ αὐτίκα κοῦρε δίκαιον
γνώσεαι βουλεύσαι· δόξαν δέ τοι δὲ ἔ δείλαιος."

Τὸν δ' αὖτε προσέειπε πολυμήχανος ἐσθλὸς Ὀδυσσεύς· 560
"Εἶμι, αἶψα δ' ἔπος τόδε μοι τελέεται ὅσσον ἐνισπεῖν
κούρῃ Ἰκαρίοιο, τανύφρονι Πηνελόπειαν·
εἰς ἐμὲ γὰρ δὴ πᾶν τόδε κεῖνος ἐνιπεῖν ἔοικεν·
ἀλλὰ μάρτυρε χαλκῷ τε καὶ ἀμφιδόλῳ ἐπιβάντε,
τῶν ἔδρα τε βίη τε ἐν ἔθνεσι φαίνεται ἐσθλή· [1]
καὶ γὰρ τοὶ, ὅτε μ' οἶνος ἀν' ἀνδρῶν ἔμπεδα θείη
οὐ τι κακὸν βέλεμνα βαλὼν ἐδύοντο θύραζε,
οὔτε τε Τηλέμαχός τε γ' ἀν' ἀνέρας οὔτε τις ἄλλος
τῷ τόν Πηνελόπειαν ἐν μεγαλόφρονι θυμῷ
μείνας, ἀνστήσῃσθε τόξ, ἐν πάλῃ κατέοντα· 575
καὶ τόν μ' ἐρύσθε θοῶς τόξ τόν τόξοιο ἕκαστα
ἀνστήσω κάλλιστα τόξ τόν τόξοιο ἕκαστα
λίνῳ ἔχω· οὐδὲ καὶ αὐτὸς ἔτι σε τόξοιο ἕκαστα."

Ἦ ὁ ἄρα, μὴ δὲ ἐπιφρόνιν, ἔτι τόν μύθον ἔκαστα.
τὸν δ' ἄρα οἱ υἱοῦ βάλε τόξοιο ἕκαστα Πηνελόπεια· 580

"Οὐ σε γ' ἔτι ἔστιν ἔ μαθεῖν τε τόν τόξοιο ἕκαστα
ἢ τινά τόν θείοιο ἐξαίσιον ἔθνεσι ἄλλοις
ἀλείτοι κατὰ δῆμον, ἐπεὶ ἔ σ' οἶδεν ἄλιστα."

Τὸν δ' ἀναμειδήσας πολυμήχανος ἐσθλὸς Ὀδυσσεύς·
"Μνήσαιτο κατὰ μοῖρα, ἔ τόν τόξοιο καὶ ἄλλοι, 585

[1] Line 568 is omitted in many MSS

"Sir stranger, wise Penelope calls for thee, the mother of Telemachus, and her heart bids her make enquiry about her husband, though she has suffered many woes. And if she finds that thou speakest all things true, she will clothe thee in a cloak and tunic, which thou needest most of all. As for thy food, thou shalt beg it through the land, and feed thy belly and whom will shall give it thee."

Then the much enduring godly Odysseus answered him: "Eumaeus, soon will I tell all the truth to the daughter of Icarius, wise Penelope. For well do I know of Odysseus, and in common have we borne affliction. But I have fear of this throng of harsh wooers, whose wantonness and violence reach the iron heaven. For even now, when, as I was going through the hall doing no evil, this man struck me and hurt me, neither Telemachus nor any other did aught to ward off the blow. Wherefore now bid Penelope to wait in the hall, eager though she be, till set of sun, and then let her ask me of her husband regarding the day of his return, giving me a seat nearer the fire, for lo, the raiment that I wear is mean, and this thou knowest of thyself, for to thee first did I make my prayer."

So he spoke, and the swineherd went when he had heard the saying. And as he passed over the threshold Penelope said to him:

"Thou dost not bring him, Eumaeus. What does the wanderer mean by this? Does he fear some one beyond measure, or does he only feel ashamed in the house? 'Tis ever for a beggar to feel shame."

To her, then, swineherd Eumaeus, didst thou make answer and say: "He speaks rightly, even as any other man would deem, in seeking to shun

ὕβριν ἀλυσκάζων ἀνδρῶν ὑπερηφορεόντων·
ἀλλά σε μείνας ἔνειμον δὲ ἠέλιον καταδύντα.
καὶ δὲ σοι αὖ αὐτῇ πολὺ κάλλιον, ὦ βασίλεια,
εἶπον πρὸς ξείνον φάσθαι ἔπος ἠδ' ἐπακοῦσαι."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια
"Οἶδα δόμων ὁ ξεῖνε· ὀίεται, ὥς περ ἂν εἴη·
αὐ γὰρ πολλοί τινες ὧδε καταθνητῶν ἀνθρώπων
ἀλλοι ὑβριζόντες ἀτασθαλα μηχανόωντες."

Ἦ μὲν ἄρ' ὃς ἀγόρευεν, ὁ δ' ᾤχετο δῖος ὑφορβός
μνηστῆρσιν δὲ ὅμιλον, ἐπεὶ διεπέφραδε πάντα·
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα,
ἔγχι σχὼν κεφαλήν, ἵνα μὴ πάνθοιαθ' οἱ ἄλλοι·

"Ὦ φίλ', ἐγὼ μὲν ἔπειμι, σύας καὶ εἴκαθε φυλάξων,
σὸν καὶ ἐμὸν βίοτον· σοὶ δ' ἐνθάδε πάντα μέλοντω·
αὐτὸν μὲν σε πρώτα σάω, καὶ φράζεο θυμῷ
μή τι παθῇς· πολλοὶ δὲ κακὰ φρονέουσιν Ἀχαιοί,
τοὺς Ζεὺς ἐξολέσειε πρὶν ἡμῖν πῆμα γενέσθαι."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἔσσεται οὕτως, ἄττα· σὺ δ' ἔρχεο δειελιήσας·
ἠῶθεν δ' ἵκεσο καὶ ἄγειν ἱερήια καλά·
αὐτὰρ ἐμοὶ τάδε πάντα καὶ ἀθανάτοισι μέλοιτο."

Ὣς φάθ', ὁ δ' αὖτις ἄρ' ἷζε' ἐπὶ ξέστου ἐπὶ λίφου,
πλησάμενος δ' ἄρα θυμὸν ἐδήτυος ἠδὲ ποτῆτος
βῆρ' ἴμεναι μετ' ὗας, λίπε δ' ἕρκεά τε μέγαρόν τε,
πλεῖον δειπνήσαντα· οἱ δ' ὀρχηστυῖ καὶ ἀοιδῇ
τέρπον· ἤδη γὰρ καὶ ἐπήλυθε δείλαιον ἦμαρ.

the insolence of overweening men. But he bids thee to wait till set of sun. And for thyself, too, it is far more seemly, O queen, to speak to the stranger alone, and to hear his words."

Then wise Penelope answered him: "Not without wisdom is the stranger, he divines how it may be. There are no mortal men methinks, who in wantonness devise such wicked foolery as these."

So she spoke, and the goodly swineherd departed into the throng of the wooers when he had told her all. And straightway he spoke winged words to Telemachus, holding his head close to him that the others might not hear:

"Friend, I am going forth to guard the swine and all things there, thy livelihood and mine; but have thou charge of all things here. Thine own self do thou keep safe first of all and let thy mind beware lest some ill befall thee, for many of the Achaeans are devising evil, whom may Zeus utterly destroy before harm fall on us."

Then wise Telemachus answered him: "So shall it be, father, go thy way when thou hast supped. And in the morning do thou come and bring goodly victims. But all matters here shall be a care to me and to the immortals."

So he spoke, and the swineherd sat down again on the polished chair. But when he had satisfied his heart with meat and drink, he went his way to the swine, and left the courts and the hall full of banqueters. And they were making merry with dances and song, for evening had now come on.

■

Ἦλθε δ' ἐπὶ πτωχὸς πανδήμιος, ὃς κατὰ ἄστυ
πτωχεύεσκ' Ἰθάκης, μετὰ δ' ἔπρεπε γαστέρι μάργῃ
ἀζηχὲς φαγέμεν καὶ πιέμεν· οὐδέ οἱ ἦν ἰς
οὐδὲ βίη, εἶδος δὲ μάλα μέγας ἦν ὁράασθαι.
Ἀρναῖος δ' ὄνομ' ἔσκε· τὸ γὰρ θέτο πότνια μήτηρ 5
ἐκ γενετῆς· Ἶρον δὲ νέοι κίκλησκον ἅπαντες,
οὕνεκ' ἀπαγγέλλεσκε κιών, ὅτε πού τις ἀνώγοι·
ὃς ῥ' ἐλθὼν Ὀδυσῆα διώκετο οἷο δόμοιο,
καί μιν νεικείων ἔπεα πτερόεντα προσηύδα·
"Εἶκε, γέρον, προθύρου, μὴ δὴ τάχα καὶ ποδὸς ἕλκῃ. 10
οὐκ ἀίεις ὅτι δή μοι ἐπιλλίζουσιν ἅπαντες,
ἕλκέμεναι δὲ κέλονται; ἐγὼ δ' αἰσχύνομαι ἔμπης.
ἀλλ' ἄνα, μὴ τάχα νῶϊν ἔρις καὶ χερσὶ γένηται."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Δαιμόνι', οὔτε τί σε ῥέζω κακὸν οὔτ' ἀγορεύω, 15
οὔτε τινὰ φθονέω δόμεναι καὶ πόλλ' ἀνελόντα.
οὐδὸς δ' ἀμφοτέρους ὅδε χείσεται, οὐδέ τί σε χρὴ
ἀλλοτρίων φθονέειν· δοκέεις δέ μοι εἶναι ἀλήτης
ὡς περ ἐγών, ὄλβου δὲ θεοὶ μέλλουσιν ὀπάζειν.

BOOK XVIII

Now there came up a public beggar who was wont to beg through the town of Ithaca, and was known for his greedy belly, eating and drinking without end. No strength had he nor might, but in bulk was big indeed to look upon. Arnaeus was his name, for this name his honoured mother had given him at his birth, but from all the young men called him, because he used to run on errands[1] when anyone bade him. He came now, and was for driving Odysseus from his own house, and he began to revile him, and spoke winged words:

"Give way, old man, from the doorway, lest soon thou be even dragged out by the foot. Dost thou not see that all men are winking at me, and bidding me drag thee? Yet for myself, I am ashamed to do it. Nay, up with thee, lest our quarrel even come to blows."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Good fellow, I harm thee not in deed or word, nor do I begrudge that any man should give thee, though the portion he took up were a large one. This threshold will hold us both, and thou hast no need to be jealous for the goods of other folk. Thou seemest to me to be a vagrant, even as I am, and as for happy fortune, it is the gods that

[1] And is therefore compared to Iris, the messenger of Olympus.

χερσὶ δὲ μή τι λίην προκαλίζεο, μή με χολώσῃς,
μὴ σε γέρων περ ἐὼν στίβος καὶ χείλεα φύρσω
αἵματος· ἡσυχίη δ' ἄν ἐμοὶ καὶ μᾶλλον ἔτ' εἴη
ἄριον· οὐ μὲν γὰρ τί σ' ὑποστρεψέσθαι ὀίω
δεύτερον ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος."
Τὸν δὲ χολωσάμενος προσέφωνεν Ἶρος ἀλήτης·
"Ὦ πόποι, ὡς ὁ μολοθρος ἐπιτροχάδην ἀγορεύει,
γρηὶ καμινοῖ ἴσος· ὃν ἂν κακὰ μητισαίμην
κόπτων ἀμφοτέρῃσι, χαμαὶ δέ κε πάντας ὀδόντας
γναθμῶν ἐξελάσαιμι συὸς δὴ λιβοτείρης,
ζώσαι νῦν, ἵνα πάντες ἐπιγνώσεαι καὶ οἶδε
μαρναμένουν· πῶς δ' ἂν σύ γε πωτέρῳ ἀνδρὶ μαχοιο."
Ὣς οἱ μὲν προπάροιθε θυράων ὑψηλάων
οἰδοῦ ἐπ' ξεστοῦ πανθυμάδον ὀκριόωντο.
τοῖσιν δὲ ξυνέηχ' ἱερὸν μένος Ἀντινόοιο,
ἡδὺ δ' ἄρ' ἐκγελίσας μετεφώνεε μνηστήρεσσιν·
"Ὦ φίλοι, οὐ μὲν πώ τι πάρος τοιούτον ἐτύχθη,
οἷον τερπωλὴν θεοὶ ἤγαγον ἐς τόδε δῶμα
ὁ ξεῖνός τε καὶ Ἶρος ἐριζέτον ἀλλήλοιιν
χερσὶ μαχίσασθαι· ἀλλὰ ξυνελάσσομεν ὦκα."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀνηΐξαν γελόωντες,
ἀμφὶ δ' ἄρα πτωχοῖς κακοείμοσιν ἠγερέθοντο.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
"Κέκλυτέ μευ, μνηστῆρες ἀγήορες, ὄφρα τι εἴπω
γαστέρι τοῦδ' αἴγειον κέατ' ἐν πυρί, τὰς ἐπὶ δόρπῳ
κατθέμεθα κνίσῃ τε καὶ αἵματος ἐμπλήσαντες
ἐσπότερος δέ κε νικήσῃ πρήσσων τε γένηται,

are like to give us that? But with thy fists do not provoke me overmuch, lest thou anger me, and, old man though I am, I defile thy breast and lips with blood. So shall I have the greater peace tomorrow; for I deem not that thou shalt return a second time to the hall of Odysseus son of Laertes."

Then, waxing wroth, the vagrant Irus said to him: "Now see how glibly the filthy wretch talks, like an old kitchen wife. But I will devise evil for him, smiting him left and right, and will scatter on the ground all the teeth from his jaws, as though he were a swine wasting the corn. Gird thyself now, that these men too may all know our fighting. But how could st thou fight with a younger man?"

Thus on the polished threshold before the lofty doors they stirred one another's rage right heartily. And the strong and mighty Antinous heard the two, and, breaking into a merry laugh, he spoke among the wooers:

"Friends, never before has such a thing come to pass, that a god has brought sport like this to the house. Lo, stranger and Irus are provoking one another to blows. Come, let us quickly set them on."

So he spoke, and they all sprang up laughing and gathered about the tattered beggars. And Antinous, son of Eupeithes, spoke among them, and said:

"Hear me, ye proud wooers, that I may say somewhat. Here at the fire are goats' paunches lying, which we set there for supper, when we had filled them with fat and blood. Now whichever of the two wins and proves himself the better man, let him

[1] The thought is: we are both vagrants, whether either of us ever attains to a happier state in life, rests with the gods, who sometimes slay (lines); cf. vi. 188 f.

τάων ἦν κ' ἐθέλῃσιν ἀναστὰς αὐτὸς ἑλέσθω·
αἰεὶ δ' αὖθ' ἡμῖν μεταδαίσεται, οὐδέ τιν' ἄλλον
πτωχὸν ἔσω μίσγεσθαι ἐάσομεν αἰτήσοντα."
"Ὡς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιηνδανε μῦθος. 50
τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
"Ὦ φίλοι, οὔ πως ἔστι νεωτέρῳ ἀνδρὶ μάχεσθαι
ἄνδρα γέροντα, διῃ ἀρημένον· ἀλλά με γαστὴρ
ὀτρύνει κακοεργός, ἵνα πληγῇσι δαμείω.
ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον, 55
μή τις ἐπ' Ἶρῳ ἦρα φέρων ἐμὲ χειρὶ βαρείῃ
πλῆξῃ ἀτασθάλλων, τούτῳ δέ με ἶφι δαμάσσῃ."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀπωμνυον ὡς ἐκέλευεν.
αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησαν τε τὸν ὅρκον,[1]
τοῖς δ' αὖτις μετέειφ' ἱερὴ ἷς Τηλεμαχοιο· 60
"Ξεῖν', εἴ σ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
τοῦτον ἀλέξασθαι, τῶν δ' ἄλλων μή τιν' Ἀχαιῶν
δείδιθ', ἐπεὶ πλείοισι μαχήσεται ὅς κέ σε θείνῃ·
ξεινοδόκος μὲν ἔγων, ἐπὶ δ' αἰνεῖτον βασιλῆες,
Ἀντινόός τε καὶ Εὐρύμαχος, πευκεδανώ ἄμφω." 65
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον· αὐτὰρ Ὀδυσσεὺς
ζώσατο μὲν ῥάκεσιν περὶ μήδεα, φαῖνε δὲ μηροὺς
καλούς τε μεγάλους τε, φάνεν δέ οἱ εὐρέες ὦμοι
στήθεά τε στιβαρόί τε βραχίονες· αὐτὰρ Ἀθηνὴ
ἄγχι παριστάμενη μέλε' ἤλδανε ποιμένι λαῶν. 70
μνηστῆρες δ' ἄρα πάντες ὑπερφιάλως ἀγάσαντο·
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

[1] Line 59 is omitted in some MSS.

rise and choose for himself which one of these he will. And furthermore he shall always feast with us, nor will we suffer any other beggar to join our company and beg of us.

So spoke Antinous, and his word was pleasing to them. Then with crafty mind Odysseus of many wiles spoke among them:

"Friends, in no wise may an old man that is overcome with woe fight with a younger. Howbeit my belly, that worker of evil, urges me on, that I may be overcome by his blows. But come now, do you all swear to me a mighty oath, to the end that no man, doing a favour to Irus, may deal me a foul blow with heavy hand, and so by violence mastery me to this fellow."

So he spoke, and they all gave the oath not to smite him, even as he bade. But when they had sworn and made an end of the oath, among them spoke again the strong and mighty Telemachus:

"Stranger, if thy heart and thy proud spirit bid thee beat off this fellow, then fear not thou any man of all the Achaeans, for whoso strikes thee shall have to fight with more than thou. Thy host am I, and the princes assent hereto, Antinous and Eurymachus, men of prudence both."

So he spoke, and they all praised his words. But Odysseus girded his rags about his loins and showed his thighs, comely and great, and his broad shoulders came to view, and his chest and mighty arms. And Athene drew nigh and made greater the limbs of the shepherd of the people. Then all the wooers marvelled exceedingly, and thus would one speak with a glance at his neighbour:

"Ἦ τάχα Ἶρος Ἄιρος ἐπίσπαστον κακὸν ἕξει,
οἷην ἐκ ῥακέων ὁ γέρων ἐπιγουνίδα φαίνει."
Ὣς ἄρ' ἔφαν, Ἶρῳ δὲ κακῶς ὠρίνετο θυμός. 75
ἀλλὰ καὶ ὧς ὀρηστῆρας ἄγον ζώσαντες ἀνάγκῃ
δειδιότα· σάρκες δὲ περιτρομέοντο μέλεσσιν.
Ἀντίνοος δ' ἐνέπεσε ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Νῦν μὲν μήτ' εἴης, βουγάῖε, μήτε γένοιο,
εἰ δὴ τοῦτόν γε τρομέεις καὶ δείδιας αἰνῶς, 80
ἄνδρα γέροντα, δύῃ ἀρημένον, ἥ μιν ἱκάνει.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κέν σ' οὗτος νικήσῃ κρείσσων τε γένηται,
πέμψω σ' ἠπειρόνδε, βαλὼν ἐν νηῒ μελαίνῃ,
εἰς Ἤχετον βασιλῆα, βροτῶν δηλήμονα πάντων, 85
ὃς κ' ἀπὸ ῥῖνα τάμῃσι καὶ οὔατα νηλέϊ χαλκῷ,
μήδεά τ' ἐξερύσας δώῃ κυσὶν ὠμὰ δάσασθαι."
Ὣς φάτο, τῷ δ' ἔτι μᾶλλον ὑπὸ τρόμος ἔλλαβε γυῖα.
ἐς μέσσον δ' ἄναγον· τὼ δ' ἄμφω χεῖρας ἀνέσχον.
δὴ τότε μερμήριξε πολύτλας δῖος Ὀδυσσεὺς 90
ἢ ἐλάσει' ὥς μιν ψυχὴ λίποι αὖθι πεσόντα,
ἦέ μιν ἦκ' ἐλάσειε τανύσσειέν τ' ἐπὶ γαίῃ.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
ἦκ' ἐλάσαι, ἵνα μή μιν ἐπιφρασσαίατ' Ἀχαιοί.
δὴ τότ' ἀνασχομένω ὁ μὲν ἤλασε δεξιὸν ὦμον 95
Ἶρος, ὁ δ' αὐχένι' ἔλασσεν ὑπ' οὔατος, ὀστέα δ' εἴσω
ἔθλασεν· αὐτίκα δ' ἦλθε κατὰ στόμα φοίνιον αἷμα,

"Right soon shall Irus, on Ithaca, have a bane of his own longing, such a thigh does yon old man show from beneath his rags."

So they spoke, and the mind of Irus was miserably shaken, yet even so the serving men girded him and led him out perforce, so pale with dread, and the flesh trembled on his limbs. Then Antinous rated him and spoke and addressed him:

"Better were it now, thou braggart, that thou wert not living, nor hadst ever been born, if thou quailest and art so terribly afraid of this fellow—a man that is old and overcome by the woe that has come upon him. But I will speak out to thee, and this word shall verily be brought to pass. If this fellow conquers thee and proves the better man, I will fling thee into a black ship and send thee to the mainland to King Echetus, the maimer of all men, who will cut off thy nose and ears with the pitiless bronze and will draw forth thy vitals and give them raw to dogs to rend."

So he spoke, and thereat yet greater trembling seized the other's limbs, and they led him into the ring and both men put up their hands. Then the much-enduring godlike Odysseus was divided in mind whether he should strike him so that he should leave him even there as he fell, or whether he should deal him a light blow and stretch him on the earth. And, as he pondered, this seemed to him the better course, to deal him a light blow, that the Achaeans might not take note of him. Then verily when they had put up their hands, Irus let drive at the right shoulder, but Odysseus smote him on the neck beneath the ear and crushed in the bones, and straightway the red blood ran forth from his mouth, and down he fell in

καὶ Ἕ δεκτὸ δὲ ποιμὴν λαῶν· ἐνὶ Ἕ θέλε θέλοντα
λαοτρόφον ποιμένα γαίης· ἀνὴρ μετὰ πᾶσι ἀριστεύει
χείρεσσι ἀναιχμάζων γλῶσσαν δὲ θέμεν· ἀντὰρ Ὀδυσσεὺς 100
ἔκλυε δεῖνα προΐδυμος καὶ ἐπὶ πόδας ἔβαν ἔκηλος,
πάλιν τε θύραζε· καὶ μὰν ἐπὶ ἑῶν ἑταίρων
εἶσεν ἀναπλήσας· ἐπὶ τοῖς δὲ ἐμβάλε χεῖρε
καὶ μὰν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Ἐρεμβοὶ νύν ἔφα εἶναι τε ἔπεσι τ' ἀνέρες, 105
μηδὲ σύ γε ξείνων καὶ πτωχῶν ἐπίρροπος εἶναι
λοιπὸν ἔπι· μὴ τοῦ τι κακὸν καὶ μείζονα δείσῃς."

Ἦ ῥα καὶ ἀμφὶ ἑῷ ἐπιμάσσεν ἀείκελα θαλλῷ τῆρον,
τοῦτο μὲν ἀμφὶ κάρη· ἐν δὲ στήθεσι θῆκεν ἄορτο
ἐν δὲ ἑῷ ἐν οἴκῳ ἐπὶ κάρ ἐπὶ δὲ ἕστο τοῖ ἔπεα τ' ἔπεα
ἐν τε τελεσσάντων καὶ ἐπιμαρτύρατο δ' ἀνάγκῃ· 111

"Ζεῦ τε πάτερ, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ἔστι μάλιστ' ἄθλοιο καὶ τοῦ φίλον ἐν κέαρ θῆκε,
ἐν τούτῳ τοῦ ἀκάλλεν ἀλήθειαν ἀνέκαστον
ἐν θέμεν· τάχα τάδε μὲν ἀνέξεται ἀνέρος ἀνὴρ 115
οἷος Ἀχαιῶν βασιλῆος, βροτῶν ἐπιμάρτυρα πάντων."

Ὣς ἄρ' ἔφη, χαίρων δὲ ἐπεφράσατο ἔπεα Ὀδυσσεὺς
Ἀντιόνου Ἕ ἄρα οἱ μεγάλῳ παρὰ φαίνετο θῆκεν,
ἀμφίκυπε σίνεσί τε καὶ αἵματι· Ἀμφίνομος δὲ
ἄρτου ἐν ἀστοῖσι ἔκυν παρεθήκατο δαῖτα 120
καὶ ἔπεα χρύσεα ἐπιβάσσατο, φώνησέν τε·

"Χαῖρε, πάτερ ἐν ξεῖνε, γένοιτο σοι ἐν κέρ ἐνίσσω
ἐλθόντ· ἀνὴρ μὲν νῦν γε κακοῖς ἔχει πολλοῖσι."

[1] After line 111 some MSS. insert the line ἐν δὲ τε θέμεν πάντ' ἐπιμαρτύρατο ἐν δὲ θεοῖς "and then would one of the proud youths speak."

[2] Lines 115–6 were rejected by Aristarchus.

the dust with a moan, and he gnashed his teeth, kicking the ground with his feet. But the lordly wooers raised their hands, and were ready to die with laughter. Then Odysseus seized him by the foot, and dragged him forth through the doorway until he came to the court and the gates of the portico. And he set him down and leaned him against the wall of the court and thrust the staff into his hand and spoke and addressed him with winged words:

"Sit there now and scare off swine and dogs, and do not toss be lord of strangers and beggars, miserable that thou art, lest happy thou meet with some worse thing to profit within."

He spoke, and flung about his shoulders his miserable wallet, full of holes, and slung by a twisted cord. Then back to the threshold he went and sat down, and the wooers went within, laughing merrily, and they greeted him, saying:

"May Zeus grant thee, stranger, and the other immortal gods what thou dearest most, and the dearest wish of thy heart, seeing that thou hast made this insatiate fellow to cease from begging in the land. For soon shall we take him to the mainland to King Echetus, the maimer of all men."

So they spoke, and goodly Odysseus was glad at the word of omen. And Antinous set before him the great paunch, filled with fat and blood, and Amphinomus took up two loaves from the basket and set them before him, and pledged him in a cup of gold, and said:

"Hail, Sir stranger, may happy fortune be thine in time to come, though now thou art too thrall of many sorrows."

Τον δ' ἀναμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀμφινόμ', ἦ μάλα μοι δοκεῖς νεηνίας εἶναι· 128
τοιοῦ γὰρ καὶ πατρὸς, ὅτ' ἐσθλὸς ἐσθλὸν ἄκουον,
Νίσου Δουλιχιῆα εὖ τ' ἔμεν ἀφνειόν τε·
τοῦ σ' δὲ φασι γενέσθαι, ἐπεὶ δ' αὖ ἄνδρα δοκεῖς,
τοίνυν τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον·
οἶδεν ἀπειρέσιον γαῖα τρέφει ἀνθρώπους, 130
πάντων ὅσσα τε γαῖαν ἐπὶ πνείει τε καὶ ἕρπει.
οὐ μὲν γὰρ ποτε φησὶ κακὸν πείσεσθαι ὀπίσσω,
ὄφρ' ἀρετὴν παρέχωσι θεοὶ καὶ γουνατ' ἀρωγῇ·
ἀλλ' ὅτε δὴ καὶ λυγρὰ θεοὶ μακάρες τελέωσι,
καὶ τά φέρει ἄεκας, μένος τετληότι θυμῷ· 135
τοῖος γὰρ νόος ἐστὶ ἐπιχθονίων ἀνθρώπων
οἷον ἐπ' ἦμαρ ἄγησι πατὴρ ἀνδρῶν τε θεῶν τε.
καὶ γὰρ ἔγω ποτ' ἐμέλλον ἐν εὐρείῃσι δίβλοιο εἶναι,
πολλὰ δ' ἀτασθαλίῃσι βίῃ καὶ καρτεῖ εἴκων,
πατρί τ' ἐμῷ πιστεύων καὶ ἐμοῖσι κασιγνήτοισι· 140
τῷ μή τις ποτε νῶμαν ἀνὴρ ἀθέμιστος εἴη,
ἀλλ' ὃ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι δίδοιεν·
αἶψ' ἄρα μνηστῆρες ἀτασθαλα μηχανόωντες,
ἀτιμάζουσι τε καὶ ἀτιμάζουσι ἄκοιτιν
ἀλόχου, ἣν σιωπῇ φημὶ φίλων καὶ πατρίδος αἴης 145
δῆρον ἀπεσσεύεσθαι· μάλα δ' ἐκχέεν ἄλλοσε βαιμὸν
αἰεί δ' ἐπεξαγόρευε· μετὰ ἀντιάσειας ἔπεσσιν,
κέρδεα τοιήσειν φ ἦτορ· ἐπὶ δὲ πατρίδα γαῖαν·
οὐ γὰρ ἐπιμάρτοι γε διακριδόν εἰν ἀγορῇ
μνηστῆρας καὶ κεῖνον, ἐπεὶ σε μάλ' ἄφρον ἐπίδῃ." 150
Ὣς φάτο, καὶ σκῆπτρῳ ἔπιον μελιηδέα οἶνον,
δῶκε δ' ἐν χερσὶν ἑθήκε δέπας ἐπιμήτορι λαῷ.

Then Odysseus of many wiles answered him, and said: "Amphinomus, verily thou seemest to me to be a man of prudence, and such a man too was thy father, for I have heard of his fair fame, that Nisus of Dulichium was a brave man and a wealthy. From him, thou saiest, thou art sprung, and thou seemest a man soft of speech. Wherefore I will tell thee, and do thou give heed and hearken. Nothing feeble does earth nurture than man, of all things that on earth are breathing and moving. For he thinks that never will evil befall him in time to come so long as the gods give him prosperity and his knees are quick, but when again the blessed gods decree him misery, that too he bears in sore despite with steadfast heart; for the spirit of men upon the earth is even such as the day which the father of gods and men brings upon them. For I too, was once rich in prosperous among men, but many deeds of wantonness I wrought, yielding to my might and my strength, and trusting in my father and my brethren. Wherefore let no man ever be lawless at any time, but let him keep in silence whatever gifts the gods give. Aye, for I see the wisest devising wantonness, wasting the wealth and dishonouring the wife of a man who, I ween, will not long be away from his friends and his native land; nay he is very near. But may some god lead thee forth hence to thy home, and mayest thou not meet him when he comes home to his dear native land. For not without bloodshed, methinks, will the wooers and he part one from the other when once he comes beneath his roof."

So he spoke, and pouring a libation, drank of the honey-sweet wine, and then gave back the cup into the hands of the marshal of the people. But

αὐτὰρ ὁ βῆ διὰ δῶμα φίλου τετιημένος ἦτορ,
νευστάζων κεφαλῇ· δὴ γὰρ κακὸν ἔσσετο θυμῷ.
ἀλλ' οὐδ' ὣς φύγε κῆρα· πεδήσατο δὲ καὶ τὸν Ἀθήνη 155
Τηλεμάχου ὑπὸ χεῖρα καὶ ἔγχεϊ ἷφι δαμάσσας.
ἆψ δ' αὖτις κατ' ἄρ' ἷζε' ἐπὶ θρόνου ἔνθεν ἀνέστη.
Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
κουρῃ Ἰκαρίοιο, περίφρων Πηνελόπειη,
μνηστῆρας φανῆναι, ὅπως πάσασι μάλιστα 160
θυμὸν μνηστῆρας ἰδὲ τιμήσασα γένοιτο
μᾶλλον πρὸς πόσιός τε καὶ υἱέος ἢ πάρος ἦεν.
ἀγχίαλον δ' ἐγέλασσεν ἔπος τ' ἔφατ' ἐκ τ' ὀνομάζων·
"Εὐρύνομη, θυμὸς μοι ἐέλδεται, οὔ τι πάρος γε,
μνηστῆρας φανῆναι, ἀπεχθομένοισί περ ἔμπης· 165
παῖδί δὲ κεν εἴποιμι ἔπος, τό κε κέρδιον εἴη,
μὴ πάντα μνηστῆρσιν ὑπερφιάλοισιν ἑμᾶσθαι,
οἵ τ' εὖ μὲν βάζουσι, κακὰ δ' ἐνὶ θυμῷ φρονέουσι."
Τὴν δ' αὖτ' Εὐρύνομη ταμίη πρὸς μῦθον ἔειπεν·
"Ναί δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες· 170
ἀλλ' ἴθι καὶ σῇ παιδὶ ἔπος φάο μηδ' ἀνιεύσθαι,
χρῶτ' ἀπονιψαμένη καὶ ἐπιχρισαμένη παρειὰς·
μηδ' οὕτω δακρυόεσσ' ἀφορμήσῃ ἐμοὶ πρόσωπα
ἔρχευ, ἐπεὶ κάλλιστον πενθήσασθαι ἄριστον αἰεί,
ἥν περ μὲν γὰρ τοῦ παῖς τηλίκος, ὃν σὺ μάλιστα 175
ἠρῶ ἀδανάτοισι γενεήσαντα ἰδέσθαι."
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"Εὐρύνομη, μὴ ταῦτα παραινέα, κηδομένη περ,
χρῶτ' ἀπονιψάσθαι καὶ ἐπιχρίεσθαι ἀλοιφῇ·
ἀγλαΐην γὰρ ἐμοὶ γε θεοί, τοὶ Ὄλυμπον ἔχουσι, 180
ὤλεσαν, ἐξ οὗ κεῖνος ἔβη κοίλην ἐς νῆας.

Amphinomus went through the hall with a heavy heart, bowing his head, for his spirit boded ill. Yet even so he did not escape his fate, but he too, did Athene set in bonds so that he might be slain outright at the hands of Telemachus and by his spear. So he sat down again on the chair from which he had risen.

Then the goddess, flashing-eyed Athene, put it in the heart of the daughter of Icarius, wise Penelope, to show herself to the wooers, that she might set their hearts a-flutter and win greater honour from her husband and her son than heretofore. Then she laughed a meaningless laugh and spoke, and addressed the nurse:

"Eurynome, my heart longs, though it has never longed before, to show myself to the wooers, hateful though they are. Also I would say a word to my son that will be for his profit, namely, that he should not consort ever with the overweening wooers, who speak him fair but have evil plans thereafter."

Then the housewife Eurynome, spoke to her and said: "Aye, verily, child, all this hast thou spoken aright. Go, then, reveal thy word to thy son and hide it not, but first wash thy body and anoint thy face, and go not as thou art with both cheeks stained with tears. Go, for it is ill to grieve ever without ceasing. For now, behold thy son is of such an age, and it has been thy dearest prayer to the immortals to see him a bearded man."

Then wise Penelope answered her again: "Eurynome, beguile me not thus in thy love to wash my body and anoint me with oil. All beauty of mine have the gods, that hold Olympus, destroyed since the day when my lord departed in the hollow ships.

ἀλλά μοι Αἰτωνὴν τε καὶ Ἱππολάμειαν ἄνωχθι
ἔλθεμεν, ὄφρα κέ μοι παραστήετον ἐν μεγάροισιν·
οἴη δ' οὐκ εἴσειμι μετ' ἀνέρας· αἰδέομαι γὰρ."
"Ὣς ἄρ' ἔφη, γρηῒς δὲ διὰ μεγάροιο βεβήει· καὶ 185
ἀγγελέουσα γυναιξὶ καὶ ἀτρυνέουσα νέεσθαι.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
κουρῃ Ἰκαρίοιο κατὰ γλυκὺν ὕπνον ἔχευεν,
εὖδε δ' ἀναπλασθεῖσα, λύθεν δέ οἱ ἄψεα πάντα
αὐτοῦ ἐν κλιντῆρι· τέως δ' ἄρα δῖα θεάων 190
ἀμβροτα δῶρα δίδου, ἵνα μιν θησαίατ' Ἀχαιοί.
κάλλει μὲν οἱ πρῶτα προσώπατα καλὰ κάθηρεν
ἀμβροσίῳ, οἷῳ περ δι στέφανος Κυθέρεια
χρίεται, εὖτ' ἂν ἴῃ Χαρίτων χορὸν ἱμερόεντα·
καὶ μιν μακροτέην καὶ πάσσονα θῆκεν ἰδέσθαι, 195
λευκοτέρην δ' ἄρα μιν θῆκε πριστοῦ ἐλέφαντος.
ἣ μὲν ἄρ' ὃς ἔρξασ' ἀπεβήσετο δῖα θεάων,
ἦλθον δ' ἀμφίπολοι λευκώλενοι ἐκ μεγάροιο
φθόγγῳ ἐπερχόμεναι· τὴν δὲ γλυκὺς ὕπνος ἀνῆκε,
καί ῥ' ἀπομορξάτο χεροὶ παρειὰς φώνησέν τε 200
"Ἦ μάλ' αἰνοπαθῆ μαλακὸν περὶ κῶμ' ἐκάλυψεν
εἴθε μοι ὡς μαλακὸν θάνατον πόροι Ἄρτεμις ἁγνὴ
αὐτίκα νῦν, ἵνα μηκέτ' ὀδυρομένη κατὰ θυμὸν
αἰῶνα φθινύθω, πόσιος πεφιδομένη φίλοιο
παντοίην ἀρετήν, ἐπεὶ ἔξοχος ἦεν Ἀχαιῶν." 205
Ὣς φαμένη κατέβαιν' ὑπερῷα σιγαλόεντα,
οὐκ οἴη· ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,

But bid Autonoe and Hippodameia come to me that they may stand by my side in the hall. Alone I will not go among men, for I am ashamed.

So she spoke, and the old woman went forth through the chamber to tell tidings to the women, and bid them come.

Then again the goddess flashing-eyed Athene, took other counsel. On the daughter of Icarius she shed sweet sleep, and she leaned back and slept there on her couch, and all her joints were relaxed. And meanwhile the fair goddess was giving her immortal gifts, that the Achaeans might marvel at her. With beauty she first made fair her beautiful face, with bloom ambrosial, such as that wherewith Cytherea, of the fair crown, anoints herself when she goes into the lovely dance of the Graces, and she made her taller too, and statelier to behold, and made her whiter than new-sawn ivory. Now when she had done this, the fair goddess departed, and the white-armed handmaids came forth from the chamber and drew near with sound of talking. Then sweet sleep released Penelope, and she rubbed her cheeks with her hands, and said:

"Ah, to me utter wretchedness soft slumber coiled me. Would that pure Artemis would even now give me such a death, that I might no more waste my life away with sorrow at heart, longing for the manifold excellence of my dear husband, for that he was pre-eminent among the Achaeans.

So saying, she went down from the bright upper chamber, not alone, for two handmaids attended her. Now when the fair lady reached the suitors she

[illegible] appears to be used in a proverbial sense, for some kind of point or ornament." (Monro)

ἐνθ' ἄρα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἔντα παρειαῖον ἐχομένη λιπαρὰ κορήεμα· 210
ἀμφίπολος δ' ἄρα οἱ ἐνὸν ἱκάνεσθε παρέστη.
τὼ δ' αὐτοῦ λίπον ἵππους, ἵνα δ' ἄρα θυμὸν ἐθέλχθεν,
ἵππους δ' ἡ. ἠπάτα παρὰ λεχέεσσι κλιθήναι,
ἡ δ' αὖ Τηλεμάχου προσεφώνεεν, ἐν φίλον υἱόν·
"Τηλέμαχ', οὐκέτι τοι φρένες ἐμπεδοὶ οὐδὲ νόημα 215
παῖς ἔτ' ἐὼν καὶ μᾶλλον ἐνὶ φρεσὶ πείρεαι ἐνωμᾶν·
νῦν δ', ὅτε δὴ μέγας ἐσσὶ καὶ ἥβης μέτρον ἱκάνεις,
καὶ σέο τις φαίη γόνον ἔμμεναι ἀλβίου ἀνέρος,
ἐκ μεγάθους καὶ κάλλος ἐρώμενος, ἄλλοτριος φώς,
οὐκέτι τοι φρένες εἰσὶν ἐνώεσσαι οὐδὲ νόημα. 220
εἶον δὴ τόδε ἔργον ἐνὶ μεγαροῖσιν ἐτύχθη,
ἐκ τοῦ ξείνου ἕκας ἑοῖσιν ἐοικυῖαν ἐόντα.
πῶς νύν, εἴ τι ξεῖνος ἐν ἡμετέροισι δόμοισιν
ἥμενος ὧδε πάθοι ῥυσταζόμενος ἐξ ἀλεγεινῆς;
ἦ τοι αἶσχος λώιον τό γε μετ' ἀνθρώποισι πέλεται." 225
Τὴν δ' αὖ Τηλέμαχος πεφυλαγμένος ἀντίον ἔφη·
"Μῆτερ ἐμή, τὸ μὲν αὖ σε νεμεσσῶμαι ἀγχόθεν·
αὐτὰρ ἔγω θυμῷ νοέω καὶ οἶδα ἕκαστα,
ἐσθλά τε καὶ τὰ χέρεια· πάρος δ' ἔτι νήπιος ἦα.[1]
ἀλλὰ τοι οὐ δύναμαι πεφυλαγμένα πάντα νοῆσαι 230
ἐν γὰρ μοι πλήθουσι παρήμενοι ἄλλοθεν ἄλλοι
οἶδε κακὰ φρονέοντες, ἐμοὶ δ' οὐκ εἰσὶν ἀρωγοί.
οὐ μὲν τοι ξείνου γε καὶ Ἴρου μῶλον ἐτύχθη
μνηστῆρσιν ἔριδι, θεῖε δ' ἐν φρεσὶ θυμὸς ἔνεικε.
εἰ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, 235

[1] Line 230 was rejected by Aristophanes and Aristarchus.

stood by the doorpost of the well built hall holding before her face her shining veil, and a faithful handmaid stood on either side of her. Straightway then the knees of the wooers were loosened and their hearts enchanted with love, and they all prayed, each that he might lie by her side. But she spoke to Telemachus, her dear son:

"Telemachus, thy mind and thy thoughts are no longer steadfast as heretofore. When thou wast but a child thou wast wont to revolve in thy mind thoughts more running, but now that thou art grown and hast reached the bounds of manhood, and wouldst be called a rich man's son by one who looked on thy stature and thy comeliness, being himself a stranger from afar, thy mind and thy thoughts are no longer right as before. What a thing is this that has been done in these halls, that thou hast suffered yon stranger to be so maltreated! How now, if the stranger while sitting thus in our house, should come to some harm through grievous maltreating? On thee, then, would fall shame and disgrace among men."

Then was Telemachus answered her: "My mother, in this matter I take it not ill that thou art filled with anger. Yet of myself I know in my heart and understand each thing, the good and the evil, whereas heretofore I was but a child. But I am not able to plan all things wisely, for these men here thwart my will, keeping by me, one on this side and one on that, with evil purpose, and I have none to help me. Howbeit, I can tell thee, this battle between the stranger and Irus is not out according to the mind of the wooers, but the stranger proved the better man. I would, O father Zeus, and Athena, and

Apollo, that even now the wooers were thus subdued in our halls, and were hanging their heads, some in the court and some within the hall, and that each man's limbs were loosened, even as Iros now sits yonder by the gate of the court, hanging his head like a drunken man, and cannot stand erect upon his feet, or go home to whatsoever place he is wont to go, because his limbs are loosened."

Thus they spoke to one another. But Eurymachus addressed Penelope, and said:

"Daughter of Icarius, wise Penelope, if all the Achaeans throughout Iasian Argos could see thee, even more wooers would be feasting in your halls from to-morrow on, for thou excellest all women in comeliness and stature, and in the wise heart within thee."

Then wise Penelope answered him: "Eurymachus, all excellence of mine, both of beauty and of form, the immortals destroyed on the day when the Argives embarked for Ilios, and with them went my husband Odysseus. If he might but come and watch over this life of mine, greater would be my fame and fairer. But now I am in sorrow, so many woes has some god brought upon me. Verily, when he went forth and left his native land, he clasped my right hand by the wrist, and said:

"'Wife, I deem not that the well greaved Achaeans will all return from Troy safe and unscathed, for the Trojans, men say, are men of war, hurlers of the spear, and drawers of the bow, and drivers of swift horses, such as most quickly decide the great strife of equal war. Therefore I know not whether the god will bring me back, or whether I shall be cut off there in the land of Troy; so have thou charge of

μειλίσσεαι πατρὸς καὶ μητέρος ἐν μεγάροισιν
αὐτὰρ ἔπειτ' ἐν παῖδα γενεήσεαι ἠδὲ καὶ ἄλλον,
γήμασθαι δ' ἐπ' ἄριστον, τόσον κατὰ δῶμα λιπούσα.' 270
" Κεῖνος τοι ἀγορεύει τὰ δὴ νῦν πάντα τελεῖται,
νῆξ δ' ἔσται ἣν μὴ στυγεοῦ γάμου ἀντιβόλησεν
ἐκλυόμενος ἐλθόν, τῆς τε Ζεὺς ἄλγιον ἄντειρα
ἄλλα τοῖ' αὐτὰρ ἔχει κραδίη καὶ θυμὸς ἀκαχμένος
μνηστῆρας οὐχ ἥδε δίκη τε παρεοῦσ' τέτυκτο 275
εἴ τ' ἀγαθὴ τ' ἐπιεικὴς καὶ ἀφειδὴς θυγατέρα
μνηστευέμεν ἄλλοισι καὶ ἄλλησι ἐρωήσεν,
αὐτὰρ τὸ γ' ἀπεροῦσι βοὸς καὶ ἴφια μῆλα,
κουρῆς δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσιν
ἀλλ' οὐκ ἀλλότριον βίοτον νηπουτιάουσι" 280
Ὣς ἔφατο, τοῦ δὲ πολύκλειτα δῖος Ὀδυσσεὺς,
εἴνεκα τῶν μὲν ἔπειτα παρεξέλετο, θέλγε δὲ θυμὸν
μειλιχίοις ἐπέεσσι, νόον δὲ οἱ ἄλλα μενοίνα.
Τὴν δ' αὖτ' Ἀντίνοος προσεφώνεε, Εὐπείθεος υἱός,
" Κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 285
ἔῤῥα μὲν δὴ σ' ἄθλοιο Ἀχαιῶν ἐνθάδ' ἐνείκαι,
δέξασθ' οὐ γὰρ καλὸν ἀνώγεσθαι ἔοικεν
ἡμεῖς δ' αὖτ' ἐπὶ ἔργα τάδε γ' ἴμεν οὔτε τῳ ἄλλῳ,
πρὶν γέ σε τῷ γήμασθαι Ἀχαιῶν ἐς τιν' ἄριστον"
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος 290
ἔῤῥα δ' ἐπ' ἀστίμβοντα προέσαν ἀγρόνδε ἕκαστος
Ἀντίνοος μὲν ἔπειτα μέγαν πρόπαλλον πάλλων,
πουλύν· ἐν δ' ἄρ' ἔπειτα πρόσω ἐνεκέλσατο πάσας
χρυσείας, ἐλήιον ἐκτεμέοντος ἀρούρας
ἔρμα δ' Εὐρυμάχῳ πολυβούλῳ αὐτοῦ ἔνεικε, 295

all things here. Be mindful of my father and my mother in the hall even as thou art now, or yet more, while I am far away. But when thou shalt see my son a bearded man, wed whom thou wilt, and leave thy house.

"So he spoke, and now all this is being brought to pass. The night shall come when a hateful marriage shall fall to the lot of me accursed, whose happiness Zeus has taken away. But herein has utter grief come upon my heart and soul, for such as yours was never the way of wooers heretofore. They who are fain to woo a lady of worth and the daughter of a rich man and vie with one another, these bring of themselves cattle and goodly flocks, a banquet for the friends of the bride, and give to her glorious gifts, but they do not devour the livelihood of another without atonement."

So she spoke, and the much enduring, godly Odysseus was glad, because she drew from them gifts, and beguiled their souls with gentle words, but her mind was set on other things.

Then Antinous, son of Eupeithes, spoke to her again, and said: "Daughter of Icarius, wise Penelope, as for gifts, if any man of the Achaeans is minded to bring them hither, do thou take them, for it is not well to refuse a gift. But for us, we will go neither to our lands nor elsewhither until thou weddest him whomsoever is best of the Achaeans."

So spoke Antinous, and his word was pleasing to them, and each man sent forth a herald to bring his gifts. For Antinous he brought a large and beautiful robe, richly broidered, and in it were golden brooches, twelve in all, fitted with curved clasps. And a chain did another straightway bring to

χρυσοῦ, ἠλεκτροῖο τε θήκας θῆκεν ἑοῖσι
δώμασι δ' ἐκνοέουσα δόμον θεσπεσίοισι ἐνώσεν,
τοῖσιν μὲν πρόσθεν· χρόνῳ δ' ἀνεκάρσατο πολλῷ,
ἐς δ' ἄρα Πεισανδρόν τε Πολυκτορίδην τε δόμοιο
ἐσθλοὶ ἐόντε θεράοντε, τεκμήρατο δηλήσασθαι. 300
ἄλλο δ' ἄρ' ἄλλοι ὄμοσσαν Ἀχαιοὶ καλὸν ὑφάνσαι,
ἠ μὲν ἐπεὶ κ' ἐκτελέσῃ ὑπερώιον ἐν γυμνάσιον
τῇ δ' ἅμα δὴ ἀμφιπολοὶ ἔφορον τεκμήρατο δῶρα.
Ὠ, ὁ γὲ κ' ἐν χρόνῳ τε καὶ ἐμπεδόως ἐκέλευε
τρεψάμενος τεχνήεντα, μετὰ δ' αὖτις ἐπὶ δεύτερον ἀλλ' ἐν 308
τοῖσι δὲ τερπόμενοι μέλαν ἐπὶ δεύτερον ἤλθεν.
αὐτὰρ ἐπεὶ λαμπτῆρας τοῖσι ἔστασαν ἐν μεγάροισι,
ἠέρα φοινήσσουν· πυρὶ δὲ ξύλα κάππεσον ἄκρα,
αἶψα τάλα, τερπνὰ, ὅσον ἐπεκέκασσε χαλκῷ,
καὶ δαΐδας μετέμεσσον· ἀμειψάμενοι δ' ἀνέφαινον 310
δῶρα Ὀδυσσῆος τηλαυγέα· αὐτὰρ ὁ τόφρα
αὖτος δαιμόνιος μετόχῳ πολέμῳ τε Ὀδυσσεύς
Δῶρα Ὀδυσσῆος, ἐπὶ οἰχομένοιο δόμοιο,
ἔρχετο πρὸς δωμαθ', ἵν' αἰδοίη βασίλεια·
τῇ δὲ παρ' ἑλκόμενα στρωφᾶτο, τέρπετο δ' αὐτὴν 315
ἥμενος ἐν μεγάρῳ, ἡ οἴκοι πάλαι χρόνον αὐτὰρ ἔπειτα
ἔνθ' ἄρα τοῖσιν φῆν πάντεσσι παρέξω.
ἦ τοι γὰρ ἀ ἐλέησεν ἐν θυμῷ· Ἠώ μοι ἔπειτα,
οὔ τι με πιστεύουσ' πολυκτήμονα δὲ μοὶ ἔασι"
Ὣς ἔφαθ', αὐτὰρ ὁ δῶκεν, ἐπὶ ἀλλήλοις δὲ θέοντο. 320
τὼ δ' αὖ χρὼς ἐστὸν Μελανθὼ καλλιπάρῃος.

---

[1] The word [illegible] is of [illegible] meaning [illegible]. Various [illegible] are given by [illegible] on [illegible] see also [illegible] Homerum, pp. [illegible]. The rendering given above [illegible] a [illegible] with [illegible], Shewbury.

Eurymachus, one cunningly wrought of gold, strung with amber beads, bright as the sun. A pair of earrings his squires brought to Eurydamas, with three clustering[1] drops, and great grace shone therefrom. And out of the house of lord Peisander, son of Polyctor, his squire brought a necklace, a jewel exceeding fair. So of the Achaeans one brought one fair gift and one another. But she thereafter, the fair lady, went up to her upper chamber, and her handmaids bare for her the beautiful gifts.

But the wooers turned to dance and gladsome song, and made them merry, and waited for evening to come on. And as they made merry dark evening came upon them. Presently they set up three beamers in the hall to give them light, and round about them placed dry faggots, long since seasoned and hard, and newly split with the axe, and in the spaces between they set torches[1], and in turn the handmaids of Odysseus, of the steadfast heart, kindled the flame. Then Zeus-born Odysseus, of many wiles, himself spoke among the maids, and said:

"Maidens of Odysseus, that has long been gone, go to the chambers where your honoured queen abides, and twist the yarn by her side, and make glad her heart, as you sit in the chamber, or card the wool with your hands; but I will give light to all these men. For if they wish to wait for fair-throned Dawn, they shall in no wise outdo me. I am one that can endure much."

So he spoke, and the maids broke into a laugh, and glanced at one another. And fair-cheeked Melantho rated him shamefully, Melantho, whom Dolius

[1] Or possibly "set among them (the faggots) burning pine-knots."

τὴν Δολίου μὲν ἔασκε, κομισσὰς δὲ Πηνελόπεια,
παῖδα δὲ οἱ κατέκτανε δῖον Ἐὰρ ἀθανάτοισι θεοῖσι·
ἀλλ' οὐδ' ὣς ἔλαθε πεύθος δμῳῶν Πηνελοπείης,
ἀλλ' ἡ γ' Εὐρυμάχῳ μαγήσατο καὶ φίλον ἦτορ
ἡ δ' Ὀδυσῆϊ ἑκάστοτε δωτίνας ἐπέεσσιν
"Ξεῖνε τάλαν, εἰ γάρ τοι φρένας ἐκπεπαταγμένος ἔσκε,
οὐδ' ἔθελες εἴδωρ χαλεπὸν δὲ ἑῷ ἐν δόμῳ ἔλθων,
οὐ πω δὴ λόε χρῶς, ἀλλ' ἐνθάδε πάλαι ἀνορούεις,
θαρσαλέος πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ
ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἦ νύ τοι αἰεὶ
τοιοῦτος νόος ἐστίν· ἢ καὶ μεταμώνια βάζεις·
ἦ αἰνεῖς, ὅτι Ἶρον ἐ κέρσας τόν ἀλήτην,
μή τις τοι ταχὺ Ἶρον ἀμείνων ἄλλος ἀναστῇ,
ὅς τις σ' ἀμφὶ κάρη πεπασμένον χερσὶ σιδήρου
δωμάτων ἐκπέμψῃσι, φόρυξας αἵματι πολλῷ."
Τὸν δ' αὖ ἐπευφήμησεν πρόσφατα πολυμήτις Ὀδυσσεύς·
"Ἦ τάχα Τηλέμαχῳ τόδε, κοῦρε, οἱ ἀγορεύεις,
εἴ κε τάδε, ἵνα σ' αὖθι δέος μαλεοῖτο τυμβοῦν."
Ὣς εἰπὼν ἐπέεσσι διαπτόησε γυναῖκας
βῆν δ' ἰέναι διὰ δῶμα, λύθεν δ' ἵνα γυῖα ἑκάστης
ταρβοῦσιν· φάν γὰρ μιν ἀληθέα μυθήσασθαι.
αὐτὰρ ὁ παρ λαμπτῆρα φαείνων αὐθομένοισιν
ἑστήκει ἐν πάντῃσι ὁρώμενος· ἄλλα δέ οἱ κῆρ
ὁρμαίνε φρονέων ἥσιν, ἃ μ' οὐκ ἀτέλεστα γένοντο.
Μνηστῆρας δ' οὐ παύσατο δηνοιαν εἰν Ἀθήνη
λωβᾶν ἰσχεσθαι θυμαλγέα, ὄφρ' ἔτι μᾶλλον
δυη ἄχος κραδίην Λαερτιάδαο Ὀδυσῆος.

[1] Lines 330–2 were rejected by Aristarchus.

begot, but whom Penelope had reared and cherished as her own child, and gave her pastimes to her heart's desire. Yet even so she had at heart no sorrow for Penelope, but she loved Eurymachus and was wont to lie with him. Now then rated Odysseus with reviling words:

"Wretched stranger, thou art but a crack brained fellow, unwilling to go to a smithy to sleep, or to a common lodge, but pretest here continually, maintained in the company of many lords, and hast no fear at heart. Surely wine has mastered thy wits, or else thy mind is ever thus, that thou dost babble idly. Art thou beside thyself because thou hast beaten that vagrant Irus? Beware, lest presently another better than Irus shall rise up against thee to beat thee about the head with heavy hands, and befoul thee with streams of blood, and send thee forth from the house."

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: "Presently shall I go yonder, thou shameless thing, and tell Telemachus, since thou speakest thus, that on the spot he may cut thee limb from limb."

So he spake, and with his words scattered the women, who fled through the hall, and the limbs of each were loosened beneath her in terror, for they thought that he spoke truth. But Odysseus took his stand by the burning braziers to give light, and looked upon all the men. Yet other things was the heart within him pondering—things that were not to be unfulfilled.

But Athene would in no wise suffer the proud wooers to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus,

τοῖσιν δ' Εὐρύμαχος, Πολύβου πάις, ἦρχ' ἀγορεύειν,
πειρώων Ὀδυσῆα· γέλω δ' ἐν θυμοῖσιν ἔτευχε.

"Κεκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελαινεῖ.
οὐκ ἀθεεὶ δὲ ἄνηρ Ὀδυσηΐον ἐς δόμον ἵκει
ἤμπης μοι δοκέει δαίων πέλας ἡμετέων αὐτοῦ
καὶ κεφαλῆς, ἐπεὶ οὐ οἱ ἔνι τρίχες οὐδ' ἠβαιαί."

Ἦ ῥ', ἅμα τε προσέειπεν Ὀδυσσῆα πτολιπόρθον·
"Ξεῖν', ἤ ἄρ σ' ἐθέλοιμι θητευέμεν, εἴ σ' ἀνελοίμην,
ἀγροῦ ἐν ἐσχατιῇ—μισθὸς δέ τοι ἄφετος ἔσται—
αἰμασιὰς τε λέγων καὶ δένδρεα μακρὰ φυτεύων,
ἔνθα σ' ἐγὼ σίτου μὲν ἐπήετανον παρέχοιμι,
εἵματα δ' ἀμφιέσαιμι ποσὶν θ' ὑποδήματα δοίην.
ἀλλ' ἐπεὶ οὖν δὴ ἔργα πάρ' ἔμμαθες, οὐκ ἐθέλῃσθα
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσειν κατὰ δῆμον
βούλεαι, ὄφρ' ἂν ἔχῃς βοσκέμεν σην γαστέρ' ἀναλτον."

Τὸν δ' ἀπαμειβόμενος προσέφη πολυμήτις Ὀδυσσεύς·
"Εὐρύμαχ', εἰ γὰρ νῶϊν ἔρις ἔργων γένοιτο
ὥρῃ ἐν ἐαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται,
ἐν νείῳ, δρέπανον μὲν ἔχων εὐκαμπὲς ἔχοιμι,
καὶ δέ κε τοῖον ἔχοις, ἵνα πειρηταιμεθα ἔργου
νηστεῖν ἄχρι μάλα κνέφαος, ποίη δὲ παρείη·
εἰ δ' αὖ καὶ βόε εἶεν ἐλαυνέμεν, οἵ περ ἄριστοι,
αἰθωνε, μεγάλω, ἄμφω πεκορημένω ποίης,
ἥλικε, ἰσοφόρω, τώ τε σθένος εἰκὲ ἀλαωάδες,

---

[1] I interpret this difficult passage as meaning "There is something dry in this stranger, a reluctance to see him from him." This thought is, however, straightway turned into

son of Laertes. So among them Eurymachus, son of Polybus, began to speak, jeering at Odysseus, and making mirth for his companions:

"Hear me, wooers of the glorious queen, that I may say what the heart in my breast bids me. Not without the will of the gods has this man come to the palace of Odysseus; in any case there is a glare of torches from him—from his head, for there is no hair on it, no, not a trace."[1]

Therewith he cried to Odysseus, sacker of cities: "Stranger, wou dest thou have a mind to serve for hire, if I should take thee into service on an outlying farm—thy pay shall be assured thee—gathering stones for walls, and planting tall trees? There would I provide thee with food the year through and clothe thee with raiment and give thee sandals for thy feet. But since thou hast learned only deeds of evil, thou wilt not care to busy thyself with work, but art minded rather to go skulking through the land, that thou mayest have wherewith to feed thy insatiate belly."

Then Odysseus of many wiles answered him, and said: "Eurymachus, I would that we two might have a match in working in the season of spring, when the long days come, at mowing the grass, I with a curved scythe in my hands and thou with another like it, and that the grass might be in plenty; that so we might test our work, fasting till late evening. Or I would again that there were oxen to drive—the best there are, tawny and large, both well fed with grass, of like age and like power to bear the yoke, tireless in strength—and that there

mockery, and the "radiance" becomes but the gleam of the torches from the stranger's bald head.

τετράγυον δ' εἴη, εἴκοσι δ' ὑπὸ βῶλος ἀρότρῳ
τῷ κέ μ' ἴδοις, εἰ ἄλκα δ' ἡνεκέα προταμοιμὴν 370
εἰ δ' αὖ καὶ πόλεμον πόθεν ὄρμησειε Κρονίων
σήμερον, αὐτὰρ ἐμοὶ κακὸς εἴη καὶ δυὸ δοῦρε
καὶ κυνέη παγχάλκεος, ἐπὶ κροτάφοις ἀραρυῖα,
τῷ κέ μ' ἴδοις πρώτοισιν ἐνὶ προμάχοισι μιγέντα,
οὐδ' ἂν μοι τὴν γαστέρ' ἐνείδειον ἠγορέουσι 380
ἀλλὰ μαλ' ὑβρίζοις, καί τοι νόος ἔστιν ἀπηνής·
καί πού τις δοκέεις μέγας ἔμμεναι ἠὲ κραταιός,
οὕνεκα πάρ πουρεσσι καὶ οὐκ ἀγαθοῖσιν ὁμιλεῖς.
εἰ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
εἰψά κέ τοι τὰ θύρετρα, καί περ μαλ' ἐόντα, 385
φεύγοντι στείνοιτο διὰ προθύροιο θύραζε."

Ὣς ἔφατ', Εὐρύμαχος δ' ἐχολώσατο κηρόθι μᾶλλον,
καί μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·

"Ἄ δειλ', ἦ τάχα τοι τέλεον κακόν, οὐδ' ἀγορεύεις
θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ 390
ταρβεῖς· ἦ ῥα σέ οἶνος ἔχει φρένας, ἦ νύ τοι αἰεὶ
τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμώνια βάζεις·
ἦ ἀλίνεις, ὅτι Ἶρον ἐπεσσεύσας τον ἀλήτην."[1]

Ὣς ἄρα φωνήσας σφέλας ἔλλαβεν· αὐτὰρ Ὀδυσσεὺς
Ἀμφίπολον πρὸς γούνα καθέζετο Δουλιχιῆος, 395
Εὐρύμαχον δεισας· ὁ δ' ἄρ' οἰνοχόον βάλε χεῖρα
δεξιτερήν· πρόχοος δὲ χαμαὶ βόμβησε πεσοῦσα,
αὐτὰρ ὁ γ' οἰμώξας πέσεν ἐστονάχησε δὲ κοντῷ·
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα,
ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον· 400

[1] Line 388 is omitted in many MSS.

were a field of four acres, and the soil should yield before the plough. Then shouldest thou see me, whether or no I could cut a straight furrow to the end. Or I would again that this day the son of Cronos might bring war upon us from whence he would, and I had a shield and two spears and a helmet all of bronze, that fitted well my temples. Then soon shouldest thou see me mingling among the foremost fighters, and wouldest not prate taunting me with the belly of mine. But regardless art thou, and thy heart is cruel, and forsooth thou thinkest thyself to be some great man and mighty, because thou consortest with few men and weak. If but Odysseus might return and come to his native land, soon would yonder doors, right wide though they are, prove a too narrow for thee in thy flight out through the doorway."

So he spoke, and Eurymachus waxed the more wroth at heart, and with an angry glance from beneath his brows spoke to him winged words:

"Wretch, presently will I work thee evil, that thou pretest thus, unabashed in the presence of many lords, and hast no fear at heart. Surely wine has mastered thy wits, or else thy mind is ever thus, that thou dost babble idly. Art thou beside thyself because thou hast beaten that vagrant fellow?"

So saying he seized a footstool, but Odysseus sat down at the knees of Amphinomus of Dulichium, in fear of Eurymachus. And as Eurymachus struck a cup-bearer on the right hand, and the wine-jug fell to the ground with a clang, and the bearer groaned, and fell backwards in the dust. Then the wooers broke into uproar throughout the shadowy hall, and thus would one man speak with a glance at his neighbour:

"Αἰθ' ὄφελλ' ὁ ξεῖνος ἀλώμενος ἄλλοθ' ἀλάσθαι
πρὶν ἀλάδε ἰέν· τῷ κ' οὔ τι τόσον κακὸν μνησάμεθα·
νῦν δὲ περὶ πτωχῶν ἀρεταώμεθα, οὐδέ τι δαίτος
δεύλης ἐκστάντες ἤεσ', ἐπεὶ τὰ χερείονα πάντα."
Τοῖσι δὲ καὶ μετεφώνεε θεῖος Τηλέμαχος 405
"Δειπνήσατε, μαίνεσθε καὶ οὐκέτι πάμπαν ἀνιηρὸν
θυμῷ θοῦνον ἐνὶ στήθεσι· θεῶν τοι τοῦ ἕνεκ' ἀρεθέοντα.
ἀλλ' αἰ δειδέμενοι πατέοιτε οἰκαδ' ἰόντες,
ἔστω θυμὸς ἐμοὶ δόμεν· δόμεν δ' οὐ τιν' ἔγωγε."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπὶ ῥὰ χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέον ἀγορήσε. 411
τοῖσιν δ' Ἀμφίνομος ἀγ ρήσατο καὶ μετέειπε
Νισιὸς φ' ἐξ ἐμοῦ υἱός, Ἀρητιάδαο ἄνακτος·
"Ὦ φίλοι, οὐκ ἂν ἔη τις ἐνὶ ῥηθέντι δικαίῳ
ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαίνοι 415
μήτε τι τοῦ ξείνου στυφελίζετε μήτε τιν' ἄλλον
δμῶον, οἱ κατὰ δῶμα' Ὀδυσσῆος θείοιο.
ἀλλ' ἄγετ', οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,
ὄφρα σπείσαντες κατακείομεν οἰκαδ' ἰόντες·
τοῦ ξείνου δὲ δόμεν δὴ μεγάροις Ὀδυσῆος 420
Τηλεμάχῳ μελέτω· τοῦ γὰρ φίλου ἵκετο δῶμα."
Ὣς φάτο, τοῖσι δὲ πᾶσι δοκεῖ τάδε μῦθον ἄκουσαν,
τοῖσιν δὲ κρητῆρα κεράσσατο Μοῦλιος ἥρως,
υἱὸς Δουλιχιεύς, θεράπων δ' ἦν Ἀμφινόμοιο·
πᾶσιν δ' ἐν πᾶσιν ἐνείκας οἰνοβόοις 425
σπείσαντες μακάρεσσι τὸν μὲν κλίνεν οἶνον.
αὐτὰρ ἐπεὶ σπείσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,
βῶν ῥ' ἱμεν ἐπιόντες ἐὰ πρὸς δόμον ἔκαστοι

[1] μνήσθεν Aristarchus: μνήσθη.
[2] Lines 413 (= 271, 366) is omitted in most MSS.

"Would that yon stranger had perished elsewhere on his wanderings or ever he came hither, then should he never have brought among us all this tumult. But now we are brawling about beggars, nor shall there be any joy in our rich feast, since worse things prevail."

Then among them spoke the strong and mighty Telemachus: "Strange sirs, ye are mad, and no longer hide that ye have eaten and drunk; some god surely is moving you. Nay, now that you have well feasted, go to your homes and take your rest, when your spirits bid you. Yet do I drive no man forth."

So he spoke, and they all bit their lips, and marvelled at Telemachus, that he spoke boldly. But Amphinomus spoke, and addressed them—he was son of the noble prince Nisus, son of Aretias:

"Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more this stranger nor any one of the slaves that are in the house of divine Odysseus. Nay, come, let the bearer pour drops for libation in the cups, that we may pour libations, and go home to take our rest. As for the stranger, let us leave him in the hale of Odysseus to be cared for by Telemachus; for to his house has he come."

So said he, and the words that he spoke were pleasing to all. Then a bowl was mixed for them by the lord Mulius, a herald from Dulichium, who was squire to Amphinomus. And he served out to all, coming up to each in turn, and they made libations to the blessed gods, and drank the honey sweet wine. Then when they had made libations and had drunk to their heart's content, they went their way, each man to his own home, to take their rest.

T

Αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
μνηστῆρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων·
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
"Τηλέμαχε, χρὴ τεύχε' ἀρήϊα κατθέμεν εἴσω
πάντα μάλ'· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι 5
παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
'Ἐκ καπνοῦ κατέθηκ', ἐπεὶ οὐκέτι τοῖσιν ἐῴκει
οἷά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
ἀλλὰ κατῆκισται, ὅσσον πυρὸς ἶκετ' ἀυτμή·
πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶν ἔμβαλε δαίμων 10
μή πως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,
ἀλλήλους τρώσητε καταισχύνητά τε δαῖτα
καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.'"
Ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,
ἐκ δὲ καλεσσάμενος προσέφη τροφον Εὐρύκλειαν· 15
"Μαῖ', ἄγε δή μοι ἔρυξον ἐνὶ μεγάροισι γυναῖκας,
ὄφρα κεν ἐς θάλαμον καταθείομαι ἔντεα πατρὸς
καλά, τά μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει
πατρὸς ἀποιχομένοιο· ἐγὼ δ' ἔτι νήπιος ἦα.
νῦν δ' ἐθέλω καταθέσθαι, ἵν' οὐ πυρὸς ἶξετ' ἀϋτμή." 20

BOOK XIX

So goodly Odysseus was left behind in the hall, planning with Athene'said the slaying of the wooers, and he straightway spoke winged words to Telemachus

"Telemachus, the weapons of war thou must needs lay away within one and all, and when the wooers miss them and question thee, thou must beguile them with gentle words, saying: 'Out of the smoke have I laid them, since they are no longer like those which of old Odysseus left behind him, when he went forth to Troy, but are all befouled, so far as the breath of fire has reached them. And furthermore this greater fear has a god put in my heart, lest haply, when heated with wine, you may set a quarrel afoot among you, and wound one another, and so bring shame on your feast and on your wooing For of itself does the iron draw a man to it.'"

So he spoke, and Telemachus hearkened to his dear father, and calling forth the nurse Eurycleia, said to her:

"Nurse, come now, I bid thee, shut up the women in their rooms, while I lay away in the store-room the weapons of my father, the goodly weapons which all uncared-for the smoke begrims in the hall since my father went forth, and I was still a child. But now I am minded to lay them away, where the breath of the fire will not come upon them."

Τον δ' αὖτε προσεειπε φίλη τροφὸς Εὐρύκλεια·
"Αἰ γὰρ δὴ νῦν, τέκνον, ἐπιφροσύνας ἐνὶ λαῷ
εἶχον ἀν ἑκάστου καὶ ἐπήματα πάντα φυλάσσοις.
ἀλλ' ἄγε, τίς τοι ἔπεσσι μετοιχομένη φάτις εἶσι,
δμῳὰς δ' οὐκ ἐθέλω προβλωσκέμεν, αἵ σοι ἔφαινον" 35
Τον δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Αἶνος δὲ· οὐ γὰρ ἔργον ἀνέξομαι ἐκ σεῖο ἔμοιγε
χωόμενοι ἔπεσσι, καὶ τηλόθεν ἐκλελαθέσθαι."
Ὣς ἄρ' ἐφωνήσας, τῇ δ' ἄντορε δῖος ἀκούων·
αὐτὰρ ὁ θεῖον μνηστῆρας ἐν παλάμῃσιν. 39
τὼ δ' ἄρ' ἀνα ξάντ' Ὀδυσεὺς καὶ φαίδιμος υἱὸς
δόρποιο κατὰ θόας τε καὶ ἀντίδιον ἐμφαλόεσσαν
ἔγχεα τ' ἐξίσταντο· παρεῖδε δὲ Παλλὰς Ἀθήνη,
χρυσέοιο λύχνου ἔχουσα, φάος περικαλλὲς ἀνάψας,
ἐν τότε Τηλέμαχος προσεφώνεον ἐν πατρὶ ἑῷ· 35
"Ὦ πάτερ, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρώμαι·
ἔμπης μοι τοῖχοι μεγάροιο καλοὶ τε μετόπισθε,
ἐλάτινοί τε δόκοι, καὶ κίονες ὑψόσ' ἔχοντες
φαίνονθ' ὀφθαλμοῖς ἐν αἰθομένῃσι πυρίσιν·
ἦ μάλα τις θεὸς ἐνδον, οἱ οὐράνιον εἰρύσσουσι." 40
Τον δ' ἀναμειδήσας προσέφη πολύμητις Ὀδυσσεύς·
"Σιγᾶ καὶ κάτεχε σὸν νόον ἴσχανε μηδ' ἐρέειν·
αὐτὴ τοι δικὴ δοῖ θεός, οἱ Ὄλυμπον ἔχουσιν.
ἀλλὰ σὺ μὲν κατάλεξον, ἐγὼ δ' ἐνοησόμαι αὐτοῦ,
ἤρον ἀ' ὅσ' ἔνι δῶμα καὶ κτήματα σὸν ἐρύκῃσιν 45
ἢ δὲ μ' ἀδρανίη εἰρηνεῖ ἀμφὶς ἔχουσα."

---

[1] The gaud. – about a quart, was the daily ration of corn or meal for a slave.

Then the dear nurse Eurycleia answered him, "Ay, child, if I would thou might yet ever take thought to care for the house and guard all its wealth. But come, who then shall fetch a light and bear it for thee, since thou wouldest not suffer the maids, who might have given light, to go before thee?"

Then wise Telemachus answered her, "This stranger here, for I will suffer no man to be idle who touches my portion of meal,[1] even though he has come from afar."

So he spoke, but her word remained unwinged, and she locked the doors of the stately hall. Then the two sprang up, Odysseus and his glorious son, and set about bearing within the helmets and the bossy shields and the sharp-pointed spears, and before them Pallas Athene, bearing a golden lamp, made a most beauteous light. Then Telemachus suddenly spoke to his father, and said

"Father, verily this is a great marvel that my eyes behold, certainly the walls of the house and the fair beams[1] and cross-beams of fir and the pillars that reach on high glow in my eyes as with the light of blazing fire. Surely some god is within, one of those who hold broad heaven."

Then Odysseus of many wiles answered him, and said "Hush, check thy thought, and ask no question, this, I tell thee, is the way of the gods that hold Olympus. But do thou go and take thy rest and I will remain behind here, that I may stir yet more the minds of the maids and of thy mother, and she with weeping shall ask me of each thing separately."

[1] *anthōn* is an obscure word which in ii. 424 (in the sing.) denotes the locket in which the mast of a ship is set. Aristarchus took it to mean here "the spaces between the entablatures", others "the spaces between the beams (panels)."

Ὣς φάτο, Τηλέμαχοι δὲ δύω μεγαροιο βεβηκεν
κειων ἐς θαλαμον, δαιδων ὑπο λαμπομενων,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκυς ὕπνος ἱκοιτο·
ἔνθ' ἄρα καὶ τότ' ὅλετο καὶ Ἠῶ δῖαν ἐμμενε. 80
αὐτὰρ ὁ ἐν μεγαρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
μητιετα θεσσι φονον σὺν Ἀθήνῃ μερμηριζων.
Ἡ δ' ἴεν ἐκ θαλάμοιο περιφρων Πηνελόπεια,
Ἀρτέμιδι ἰκέλη ἠε χρυσέῃ Ἀφροδίτῃ.
τῇ παρὰ μὲν κλισίην πυρὶ κάθεσαν, ἔνθ' ἄρ' ἐφίζε, 85
δινωτὴν ἐλέφαντι καὶ ἀργύρῳ ἣν ποτε τέκτων
ποιησ' Ἰκμαλιος, καὶ ὑπο θρῆνυν ποσιν ἧκε
προσφυές ἐξ αὐτῆς, ὅθ' ἐπὶ μεγα βαλλετο κῶας.
ἔνθα καθιζεν ἔπειτα περίφρων Πηνελοπεια.
ἦλθον δὲ δμῳαὶ λευκωλενοι ἐκ μεγαροιο. 90
αἱ δ' ἀπὸ μὲν σῖτον πολὺν ἤρεον ἠδὲ τραπεζας
καὶ δεπα, ἔνθεν ἄρ' ἑστεῶτες ὑπερμενεοντες ἔπινον
πῦρ δ' ἄπο λαμπτηρων χαμαδις βαλον, ἄλλα δ' ἐπ' αὐτῶν
νῆησαν ξυλα πολλά, φοως ἔμεν ἠδὲ θερεσθαι.
Ἡ δ' Ὀδυσῆ' ἐνέπεπε Μελανθω δεύτερον αὖτις· 95
"Ξεῖν', ἔτι καὶ νῦν ἔνθαδ' ἀνήσεις διὰ νύκτα
δινευων κατὰ οἶκον, ὀπιπεύσεις δὲ γυναῖκας,
ἀλλ' ἐξελθε θυραζε, πάλαι, καὶ δειπνον ὀνησαι
ἢ τάχα καὶ δαλῷ βεβλημένος εἴσθα θυραζε."
Τὴν δ' ἄρ' ὑποδρα ἰδων προσέφη πολυμητις Ὀδυσσευς·
"Δαιμονιη, τί μοι ὧδ' ἐπέχεις κεκοτηότι θυμῷ, 71
ἢ ὅτι δὴ ῥυπόω,[1] κακὰ δὲ χροΐ εἵματα εἶμαι,

[1] δὴ ῥυπόω : οὐλοόω.

So he spoke, and Telemachus went forth through the hall by the light of blazing torches to go to his chamber to lie down, where he had heretofore been wont to rest, when sweet sleep came upon him. There now too he lay down and waited for the bright Dawn. But goodly Odysseus was left behind in the hall, planning with Athene's aid the slaying of the wooers.

Then wise Penelope came forth from her chamber like unto Artemis or golden Aphrodite, and for her they set by the fire, where she was wont to sit, a chair inlaid with spirals of ivory and silver, which of old the craftsman Icmalius had made and had set beneath it a foot-stool for the feet, that was part of the chair, and upon it a great fleece was wont to be laid. On this then wise Penelope sat down, and the white-armed maids came forth from the women's hall. These began to take away the abundant food, the tables, and the cups from which the lordly men had been drinking, and they cast the embers from the braziers on to the floor, and piled upon the braziers fresh logs in abundance, to give light and warmth.

But Melantho began again a second time to rate Odysseus, saying: "Stranger, wilt thou even now still be a plague to us through the night, roaming through the house, and wilt thou spy upon the women? Nay, get thee forth, thou wretch, and be content with thy supper, or straightway shalt thou even be smitten with a torch and so go forth."

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: "Good woman, why, pray, dost thou thus assail me with angry heart? Is it because I am foul and

πτωχεύω δ' ἀνὰ δῆμον; ἀναγκαίη γὰρ ἐπείγει.
τοιοῦτοι πτωχοὶ καὶ ἀλήμονες ἀνδρες ἔασι.
καὶ γὰρ ἐγώ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον 75
ὄλβιος ἀφνειὸν καὶ πολλάκις δόσκον ἀλήτῃ,
τοιῷ ὁποῖος ἔοι καὶ ὅτεν κεχρημένος ἔλθοι·
ἦσαν δὲ δμῶες μάλα μυρίοι, ἄλλα τε πολλὰ
οἷσίν τ' εὖ ζώουσι καὶ ἀφνειοὶ καλέονται.
ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων· ἤθελε γάρ πον· 80
τῷ νῦν μήποτε καὶ σύ, γύναι, ἀπὸ πᾶσαν ὀλέσσῃς
ἀγλαΐην, τῇ νῦν γε μετὰ δμῳῇσι κέκασσαι·
μή πώς τοι δέσποινα κοτεσσαμένη χαλεπήνῃ,
ἢ Ὀδυσεὺς ἔλθῃ· ἔτι γὰρ καὶ ἐλπίδος αἶσα.
εἰ δ' ἐ μὲν ὧς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν, 85
ἀλλ' ἤδη παῖς τοῖος Ἀπόλλωνός γε ἕκητι,
Τηλέμαχος· τὸν δ' οὔ τις ἐνὶ μεγάροισι γυναικῶν
λήθει ἀτασθάλλουσ', ἐπεὶ οὐκέτι τηλίκος ἐστίν."
Ὣς φάτο, τοῦ δ' ἤκουσε περίφρων Πηνελόπεια,
ἀμφίπολον δ' ἀνέπειθεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 90
"Πάντων, θαρσαλέη, κύον ἀδεές, οὔ τί με λήθεις
ἔρδουσα μέγα ἔργον, ὃ σῇ κεφαλῇ ἀναμάξειν·
πάντα γὰρ εὖ ᾔδησθ', ἐπεὶ ἐξ ἐμεῦ ἔκλυες αὐτῆς
ὡς τὸν ξεῖνον ἐμελλον ἐνὶ μεγάροισιν ἐμοῖσιν
ἀμφὶ πόσει εἴρεσθαι, ἐπεὶ πυκινῶς ἀπέχημαι." 95
Ἦ ῥα καὶ Εὐρυνόμην ταμίην πρὸς μῦθον ἔειπεν·
"Εὐρυνόμη, φέρε δὴ δίφρον καὶ κώας ἐπ' αὐτοῦ,
ὄφρα καθεζόμενος εἴπῃ ἔπος ἠδ' ἐπακούσῃ
ὁ ξεῖνος ἐμεθεν· ἐθέλω δέ μιν ἐξερέεσθαι."

wear mean raiment on my body and beg through the land? Are for necessity compels me. Of such sort are beggars and vagabond folk. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with what soever need he came. Slaves too I had past counting and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught, as, I ween, was his good pleasure. Wherefore woman beware lest thou too some day lose all the glory wherein thou now hast ascendence among the handmaids, lest perchance thy mistress was wroth and be angry with thee, or Odysseus come home, for there is yet room for hope. But if even as it seems, he is dead, and is no more to return, yet now is he son by the favour of Apollo such as he was—even Telemachus. If so it escapes not if any of the women in the hall work wantonness, for he is no longer the child he was."

So he spoke, and wise Penelope heard him, and she rebuked the handmaid and spoke, and addressed her

"Be sure, thou bold and shameless thing, that thy outrageous deed is in no wise hid from me, and with thine own head shalt thou wipe out its stain. Full well didst thou know, for thou hast heard it from my own lips, that I was minded to question the stranger in my house concerning my husband, for I am sore distressed."

With this she spoke also to the housewife Eurynome, and said: "Eurynome, bring hither a chair and a fleece upon it, that the stranger may sit down and tell his tale and listen to me, for I am fain to ask him of all things."

Ὣς ἔφαθ', ἡ δὲ μάλ' ἀτρεκέως κατέθηκε φέρουσα 100
δίφρον ἐξῆστον καὶ ἐπ' αὐτῷ κῶας ἔπαλλεν
ἔνθα καθίζε' ἔπειτα πολύτλας δῖος Ὀδυσσεὺς
τοῖσι δὲ μύθῳ ἄρχε περίφρων Πηνελόπεια·
"Ξεῖνε, τὸ μὲν σε πρώτιστον ἐρήσομαι αὐτὰρ
τίς πόθεν εἰς ἀνδρῶν, ποῦ τοι πόλις ἠδὲ τοκῆες." 105
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι, οὐκ ἄρ τίς τε σέ γ' ἐνὶ δήμῳ ἐν ἀνείρονα γαίης
τοιόνδε· ἦ γὰρ σεῦ κλέος οὐρανὸν εὐρὺ ἵκανεν,
ἠΰτε τοῦ βασιλῆος ἀμύμονος, ὃς τε θεοῖσι
ἀνδάνων ἐν πολλοῖσι καὶ ἰφθίμοισι ἀνάσσων 110
εὐδικίας ἀνέχῃσι, φέρῃσι δὲ γαῖα μελαίνα
πυροὺς καὶ κριθάς· βρίθῃσι δὲ δένδρεα καρπῷ,
τίκτῃ δ' ἰμπείρους μήλα, θαλάσσα δὲ παμπληθὴς ἰχθῦς
ἐξ εὐηγεσίης· ἀρετῇσι δὲ λαοὶ ἐν' αὐτοῦ.
τῷ σε νῦν τὰ μὲν ἄλλα μετάλλαι τῷ δὲ σ' ἔπειτα, 115
μηδ' ἄμμε ἐξείρεσσε γένος καὶ πατρίδα γαῖαν,
μή μοι μάλλον θυμὸν ἐνιπλήσῃς ἀδύνασιν
μνησαμένῳ· μάλα δ' ἄμμι πολὺ στονόεντ' ἐπέοντι·
οὐδέ τί με χρὴ
εἴπῃ ἐν ἀλλοτρίῃ γεγαυῖά τε μυρομένου τε
ἤματα, ἐπεὶ κάκιον πεπόθημεν ἄρτιον εἶναι 120
μή τις μοι δμῳὼ νεμεσήσεται, ἠὲ σὺ γ' αὐτή,
φῇ δὲ δακρυχέοντ' ἐπιβαρήσειν με φρένας οἴνῳ."
Τὸν δ' ἡμείβετ' ἔπεσσι περίφρων Πηνελόπεια·
"Ξεῖν' ἦ τοι μὲν ἐμὴν ἀρετὴν εἶδός τε δέμας τε
θῆκεν ἀθανάτων, ὅτε Ἴλιον εἰσαπέβαινον 125
Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἔσκε· γὰρ Ὀδυσσεὺς
εἰ ἔοιτο γ' ὀλβίου τοῦ ἐμοῦ βίου ἀμφιπολεύων,
μείζονα κ' ἔλπομαι εἶη ἐμοὶ καὶ κάλλιον αὔτως.

So she spoke, and Eurynome speedily brought a polished chair and set it in place, and on it cast a fleece. Then the much-enduring goodly Odysseus sat down upon it, and the wise Penelope spoke first, and said:

"Stranger, this question will I myself ask thee first. Who art thou among men, and from whence? Where is thy city, and where thy parents?"

Then the queen of many wiles answered her, and said: "Lady, no one of mortals upon the boundless earth could find fault with thee, for thy fame goes up to the broad heaven, as does the fame of some king, godlike, who with the fear of the gods in his heart, is lord over many mighty men, upholding justice, and the black earth bears wheat and barley, and the trees are laden with fruit, the flocks bring forth young unceasingly, and the sea yields fish, all from a good leading, and the people prosper under him. Wherefore question me now in thy house of all things else, but ask not concerning my race and my native land, lest thou fill my heart the more with pains, as I think thereon, for I am a man of many sorrows. Moreover it is not fitting that I should sit weeping and wailing in another's house, for it is ill to grieve ever without ceasing. I would not that one of thy maidens or thine own or I be vexed with me, and say that I weep in tears because my mind is heavy with wine."

Then wise Penelope answered him: "Stranger, all excellence of mine, both of beauty and of form, the immortals destroyed in the day when the Argives embarked for Ilion, and with them went my lord, Odysseus. If he might but come, and watch over this life of mine, greater would be my fame and fairer

τὸν δ' ἀγανοῖς ἔπεσι φάτο μιν προσεφώνεε καὶ μειλίσσων·
δαιμόνιε μὴ σεῦ τόδε θυμὸς ἐνὶ φρεσὶ μηδομένοισι,
δειδίσσεαι τε Σάμῳ τε καὶ ἠνεμόεντι Ζακύνθῳ,
οὐδ' αὖτε νῆσον Ἰθάκην εὐδείελον ἀμφιναιετάουσαν,
οἵ μ' ἐθέλουσ' ἀπέκτειν ἀγασσάμενοι περὶ οἴκου·
τῶν οὔτε ξείνου ἐμπάζομαι οὐδ' ἱκετάων
οὔτε τι σύμπαντα· οἱ δημοφθόροι ἔασιν·
ἀλλ' Ὀδυσῆ πολύμητιν ἐφίλησα κατατεθνηῶτα ἔτεα
τὼ δὲ γάμῳ σύνευνον· ἐμὸν δὲ ἑλόμην τοκίωνα
φῶτα μιν μὴ τίμιον ἐνὶ στήθεσσι φέρουσι θεοί περ,
ἀνέμεσσαν μέν τοι τόν, ὅτι μεγαλώστι ἐοικώς,
λέκτρον καὶ πόθον μοῦνον· ἀφαρ δ' αὖτοί μεν ἀνώγεον

"Κοῦρε, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσεύς,
μίμνετ' ἐπιστάμενοι τόν ἐμὸν γάμον, οἷς ἔ σε φῶρε
ἀντιάσω— μὴ μοι μεγαλώστι νείκεε δόξης—
Λαέρτης ἥρως τάφοιο, ὅς ἔτι σεῖο μιν
μοῖρ' ἔλοιτ' ἀβίοτον τανυήλεγέος θανάτοιο·
μή τις μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,
οἵ σευ ἔνερθ' ἀνέουσιν ἐπεὶ πολλά τ' ἀνήνασαι·"

"Ὣς ἔφαμ', αὐτὰρ ἔπειτα δ' ἐπιστάμενος θυμὸν ἀγήνορ.
ἤδη μοι πρόσθεν μὲν ἐφώνεεν μύθον ἀνάγκῃ,
νοστήσ' δ' ἀλλόεσσαν, ἐπεὶ δόλον ἐμπεφάτισμαι.
ἤδη τρεῖς μοι ἔπειθε δόμοι καὶ δεύετο Ἀχαιοὶ
ἀλλ' ἐπὶ τετάρτῳ ἔλθοι ἔπος καὶ ἐπιτέλεσ' ἔοικε,
μοῦνον φ' ἐπιστάμενος· πάρεστ' δ' ἔμπαιν πολλ' ἐπιτέλεσθαι,
καὶ τότε δὴ με δεῖ ἔμπαιν· ἔστιν ἐπὶ ἀλόγοιστον,
εἶδος ἐπιστάμενος καὶ ἀμήχανον ἐπιτέλεσθαι
ἐπὶ τὸ μὲν ἐξέλεσθαι, καὶ ἐπὶ δόλοιο, ἐπ' ἀνάγκῃ·

* Lines 120–3 (cf. i. 368–9 and xvi. 126–8) were rejected by Aristarchus.
* Line 143 (= xxiv. 143; cf. ii. 470) is omitted in many MSS.

But now I am in sorrow, so many woes has some god brought upon me. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who dwell around in clear-seen Ithaca itself, all these woo me against my will, and lay waste my house. Wherefore I pay no heed to strangers or to suppliants or in any wise to heralds, whose trade is a public one, but in longing for Odysseus I waste my heart away. So these men urge on my marriage, and I wind a skein of wiles. First some god breathed the thought in my heart to set up a great web in my halls and fall to weaving a robe—fine of thread was the web and very wide, and I straightway spoke among them

"'Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes against the time when the fell fate of grievous death shall strike him down; lest any one of the Achaean women in the land should be wroth with me, if he were to lie without a shroud, who had won great possessions.'

"So I spoke, and their proud hearts consented. Then day by day I would weave at the great web, but by night would unravel it, when I had let place torches by me. Thus for three years I kept the Achaeans from knowing, and beguiled them, but when the fourth year came, as the seasons rolled on, as the months waned, and the many days were brought to their course, then verily by the help of my maidens, shameless creatures and reckless, they came upon me and caught me, and upbraided me sadly. So I finished the web against my will perforce. And now

[illegible]

[illegible]

[illegible]

[illegible] a quotation from older folk-[illegible]

I can neither escape the marriage nor devise any counsel more, and my parents are pressing me to marry, and my son frets, while these men devour his livelihood, as he takes note of it all; for he now has a man's age and is able to care for a household to which *Zeus* grants honour. Yet even so tell me of thy stock from whence thou art, for thou art not sprung from an oak of ancient story, or from a stone."[1]

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, wilt thou never cease to ask me of my lineage? Well, I will tell thee; though verily thou wilt give me over to pains yet more than those by which I am now held in thrall, for so it ever is, when a man has been far from his country as long as I have now, wandering through the many cities of men in sore distress. Yet even so will I tell thee what thou dost ask and enquire. There is a land called Crete in the midst of the wine-dark sea, a fair rich land, begirt with water; and therein are many men, past counting, and ninety cities. They have not all the same speech, but their tongues are mixed. There dwell Achaeans, there great-hearted native Cretans, there Cydonians, and Dorians of waving plumes, and goodly Pelasgians. Among these cities is the great city Cnossus, where Minos reigned when nine years old[1] he had converse with great *Zeus*, and was father of my father, great-hearted Deucalion. Now Deucalion begat me and prince Idomeneus. Idomeneus had gone forth in his beaked ships to Ilios with the sons of Atreus, but

[1] Some render less literally "for nine years" or "through periods of nine years"; others, taking *deka* as a round number, "since he was come to full maturity." See the note on x. 18.

ὀπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἄρειων.
ἐνθ' Ὀδυσῆα ἔγων ἐδόμην καὶ ξείνια δῶκα. 185
καὶ γάρ τον Κρήτηνδε κατηγαγεν ἷς ἀνέμοιο,
ἱέμενον Τροίηνδε παραπλάγξασα Μαλειῶν
στῆσε δ' ἐν Ἀμνισῷ, ὅθι τε σπέος Εἰλειθυίης,
ἐν λιμένι χαλεποῖσι, μογις δ' ὑπάλυξαν ἀελλας.
αὐτίκα δ' Ἰδομενῆα μετάλλα δεῦρο δ' ἀνελθων 190
ξεῖνον γάρ οἱ ἔφασκε φίλον τ' ἔμεν αἰδοῖόν τε.
τῷ δ' ἤδη δεκάτῃ ἢ ἑνδεκάτῃ πέλεν ἠως
οἰχομένῳ σὺν νηυσὶ κορωνίσιν Ἴλιον εἴσω.
τὸν μὲν ἐγὼ πρὸς δῶματ' ἄγων ἐὺ ἐξείνισσα,
ἑνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐοντων 195
καὶ οἱ τοῖς ἄλλοις ἑταροις, οἱ ἅμ' αὐτῷ ἕποντο,
δημοθεν ἄλφιτα δῶκα καὶ αἴθοπα οἶνον ἀγειρας
καὶ βοῦς ἱερεύσασθαι, ἵνα πλησαίατο θυμόν.
ἔνθα δυωδεκα μὲν μένον ἤματα δῖοι Ἀχαιοί
εἶλει γὰρ Βορέης ἄνεμος μέγας οὐδ' ἐπι γαίῃ 200
εἶα ἵστασθαι, χαλεπὸς δέ τις ὥρορε δαίμων.
τῇ τρισκαιδεκάτῃ δ' ἄνεμος πέσε, τοὶ δ' ἀναγοντο."

Ἴσκε ψευδεα πολλὰ λέγων ἐτυμοισιν ομοια·
τῆς δ' ἄρ' ἀκουούσης ῥέε δακρυα, τήκετο δε χρως·
ὡς δὲ χιὼν κατατήκετ' ἐν ἀκροτόλοισιν ὄρεσσιν,
ἣν τ' Εὖρος κατέτηξεν, ἐπὴν Ζέφυρος καταχεύῃ·
τηκομένης δ' ἄρα τῆς ποταμοὶ πληθουσι ῥοοντες·
ὣς τῆς τήκετο καλὰ παρήια δάκρυ χεούσης,
κλαιουσης ἑὸν ἄνδρα παρήμενον. αὐτὰρ Ὀδυσεὺς
θυμῷ μὲν γοόωσαν ὃν ἐλέαιρε γυναῖκα, 210

my famous name in Ithaca. I was the younger by [illegible] whose he was the eldest and the better man. There it was that I saw Odysseus and gave him gifts of entertainment, for the force of the wind had brought him low to Troy, as he was making for the coast of Troy, and drove him out of his course past Malea. So he anchored [illegible] of Amnisus, where is the cave of Eileithyia in a difficult harbour and hardly did he escape the storm. Then straightway he went up to the city and asked for Idomeneus, for he declared that he was his friend (beloved) and honoured. But it was now the tenth or the eleventh dawn since Idomeneus had gone in his hollow ships to Troy. So I took him to the house and gave him entertainment with kindly welcome of the rich store that was in the house, and to the rest of his comrades who followed with him I gathered and gave out of the public store barley meal, and flaming wine and oxen for sacrifice, that their hearts might be satisfied. There for twelve days the goodly Achaeans tarried, for the strong North Wind pressed them there, and would not suffer them to stand upon their feet on the land, for some angry god had roused it. But on the fourteenth day the wind fell and they put to sea.

He spoke and made the many falsehoods of his lie seem like the truth, and as she listened her tears flowed and her face melted as the snow melts on the lofty mountains, the snow which the East Wind thaws when the West Wind has strewn it, and as it melts the streams of the rivers flow full; so her fair cheeks melted as she wept and mourned for her husband, who even then was sitting by her side. And Odysseus in his heart had pity for his

* Many take here to mean merely "and" or "moreover," not "moreover" of line 81.

ὀφθαλμοὶ δ' ὡς εἰ κέρα ἑστάσαν ἠὲ σίδηρος
ἀτρεμὲς ἐν βλεφάροισι· δολῳ δ' ὅ γε δάκρυα κεύθεν.
ἡ δ' ἄρα οἶν παρφθὴ πολυδακρυτοῖο γοοιο,
ἑξῆς μιν ἔπεσσιν ἀμειβομένη προσέειπε·
"Νῦν μὲν δὴ σευ, ξεῖνε γ', ὅδε πειρ σεσθαι, 215
εἰ ἔτεον δὴ κεῖθι σὺν ἀντιθέοις ἑτάροισι
ξείνιαν ἐν μεγάροισιν ἐμὸν πόσιν, ὃν ἀγορεύεις.
εἰπέ μοι ἔντεα δέρμα τε καὶ χροΐ εἵματα ἕστο,
αὐτὸς θ' οἷος ἦν, καὶ ἑταίρους, οἵ οἱ ἕποντο."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι, ἀργαλέον τόσσον χρόνον ἀμφὶς ἐόντα 221
εἰπέμεν· ἤδη γὰρ οἱ ἐείκοστον ἔτος ἐστὶν
ἐξ οὗ κεῖθεν ἔβη καὶ ἐμὴν ἀπελήλυθε πατρίδ'·
αὐτὰρ τοι ἐρέω ὅσ' μοι ἐνὶ θυμῷ ἐνίσσει.
χλαῖναν πορφυρέην αὐλὴν ἔχε δῖος Ὀδυσσεύς, 226
διπλῆν· αὐτὰρ ἐπὶ περόνη χρυσοῖο τέτυκτο
αὐλοίσιν διδύμοισι· παροιθε δὲ δαίδαλον ἦεν
ἐν πρωτέροισι πόδεσσι κύων ἔχε ποικίλον ἄλλοι,
δοιὼ ἐρίζοντε λέων· τὸ δὲ θαυμάζεσκον ἅπαντες,
ὡς οἱ χρυσοῖ ἐόντες ὁ μὲν λέα νεβρὸν ἀπάγχων, 230
αὐτὰρ ὁ ἐκφυγέειν μεμαὼς ἥσπαιρε πόδεσσι.
τοὺς δὲ χιτὼν' ἔνεσκε περὶ χροῖ σιγαλόεντα,
οἷον τε κρομύοιο λοπὸν κατὰ ἰσχαλέοιο·
τοὶ μὲν ἔην μαλακοί, λαμπρὸς δ' ἦν ἠέλιος ὅν·
ἦ μὲν πολλοὶ γ' αὐτῷ ἐθηήσαντο γυναῖκες. 235
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·

[1] With Ameis and Monro I have given the verb a meaning which seems demanded by the context. An alternative view

weeping wife, but he even stood fixed between his lids as though they were horn or iron, and with guile he held back his tears. But she, when she had had her fill of tearful wailing, again answered him and spoke, saying:

"Now verily, stranger, am I minded to put thee to the test, whether or no thou didst in very truth entertain within thy halls my husband with his good war comrades, even as thou avowest. Tell me what manner of raiment he wore about his body, and what manner of man he was himself, and tell me of the comrades who followed him."

Then Odysseus of many wiles answered her, and said: "Lady, hard is it for one that has been so long afar to tell thee this, for it is now the twentieth year since he went thence and departed from my country. But I will tell thee as my mind pictures him. A fleecy cloak of purple and goodly thickness wear a twofold clasp, but the brooch upon it was fashioned of gold with double catch, and on the front it was curiously wrought: a hound held in his fore paws a dappled fawn and pinned it in his jaws as it writhed. And at the marvel how, though they were of gold, the hound was pinning the fawn and strangling it, and the fawn was writhing with its feet and striving to flee. And I noted the tunic about his body, all shining as is the sheen upon the skin of a dried onion, so soft it was, and it glittered like the sun. Verily many women gazed at him in wonder. And another thing will I tell thee, and do thou lay it to heart. I know not whether

is that it means "gazed at." The scholiast gives three meanings, because Aristarchus and Didymus attributed respectively to Aristarchus, Crates, and Ammonius."

οὐκ οἶδ' ἢ τάδε δῶτο περὶ χροΐ οἴκοθ' Ὀδυσσεύς,
ἢ τις ἑταίρων δῶκε θοῇ ἐπὶ νηὸς ἰοῦσι,
ἢ τις ἑοῦ καὶ ξείνος, ἐπεὶ πολλοῖσιν Ὀδυσσεὺς
ἔσκε φίλος· παύρος γὰρ Ἀχαιῶν ἦεν ὁμοῖος.
καὶ οἱ ἐγὼ χαλκεῖον δόρ καὶ δίκλαινα δῶκα
καλὴν πορφυρέην καὶ τερμήεντα χιτῶνα,
εἴδωλα δ' ἀνέπεμψα διὲκ πόντοιο ἐπὶ νηός
καὶ μάν οἱ κήρυξ ὀλίγῳ προγενέστερος αὐτοῦ
εἵπετο· καὶ τόν τοι μιθήσομαι, οἷος ἔην περ.
γηρυς ἐν ἀμείνων, μελανόχροος, οὐλοκάρηνος,
Εὐρυβάτης δ' ἄνομ' ἔσκε· τίον δέ μιν ἔξοχον ἄλλων
ἐν ἑταίρων Ὀδυσεύς, ὅτι οἱ φρεσὶν ἔκτια ἤΐη."
"Ὣς φάτο, τῇ δ' ἔτι μᾶλλον ἐφ' ἵμερον ὦρτο γόοιο,
σήματ' ἀναγνούσῃ τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεὺς·
ἡ δ' ἔπει οὖν ταρφὺ πολυδακρύτοιο γόοιο,
καὶ τότε μιν μύθοισιν ἀμειβομένη προσέειπε·
"Νῦν μέν δή μοι, ξεῖνε, πάρος περ ἐὼν ἐλεεινός,
ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσῃ αἰδοῖός τε·
αὐτὴ γὰρ τάδε εἵματ' ἐγὼ πόρον, εἰς ἀγορήνδε
πτύξασ' ἐκ θαλάμου, περόνην τ' ἐπιθεῖσα φαεινὴν
κοσμῳ ἄγαλμ' ἐμόν· τὸν δ' οὐκ ὑποδέξομαι αὖτις
οἴκαδε νοστήσαντα φίλον δὲ πατρίδα γαῖαν
τῷ ῥα κακῇ αἴσῃ κοίλῃ ἐπὶ νηὸς Ὀδυσσεὺς
ᾤχετ' ἐπιψόμενος Κακόλιον οὐκ ἐπονομάστην."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν χρόα καλὸν ἐναίρεο, μηδέ τι θυμὸν
τῆκε, πόσιν γόεσσα· νεμεσσῶμαί γε μὲν οὐδὲ

Odysseus was thus clothed at home, or whether one of his comrades gave him the raiment when he went on board the swift ship, or happy even some stranger, since to many men was Odysseus dear, for few of the Achaeans were his peers. I, too, gave him a sword of bronze, and a fair purple cloak of double fold, and a fringed tunic, and with all honour sent him forth on his benched ship. Furthermore, a herald attended him, a little older than he, and I will tell thee of him too, what manner of man he was. He was round-shouldered, dark of skin, and curly haired, and his name was Eurybates, and Odysseus honoured him above his other comrades, because he was like-minded with himself."

So he spoke, and in her heart aroused yet more the desire of weeping, as she recognized the sure tokens that Odysseus told her. But she, when she had had her fill of tearful wailing, made answer and said to him:

"Now verily, stranger, though before thou wast pitied, shalt thou be dear and honoured in my hall, for it was I that gave him this raiment, since thou desirest it thus, and folded it, and brought it forth from the store room, and added thereto the shining brooch to be a thing of joy to him. But my husband I shall never welcome back, returning home to his dear native land. Wherefore it was with an evil fate that Odysseus went forth in the hollow ship to see evil Ilios, that should never be named."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, mar not now thy fair face any more, nor waste thy heart at all in weeping for thy husband. I count it indeed no blame in thee, for any woman weeps

[illegible]

[illegible]

[illegible]

when she has lost her wedded husband, to whom she has borne children in her love, though he were far other than Odysseus, who, they say, is as unto the gods. Yet do thou cease from weeping, and hearken to my words; for I will tell thee the sure truth and will hide nothing from thee. Lo, but late I heard of the return of Odysseus, that he is near at hand in the rich land of the Thesprotians and yet alive, and he is bringing with him many and precious treasures as he begs through the land. But he lost his trusty comrades and his hollow ship on the wine-dark sea, as he journeyed from the isle Thrinacia, for Zeus and Helios waxed wroth against him because his comrades had slain the kine of Helios. So they all perished in the surging sea, but he on the keel of his ship was cast forth by the wave on the shore, on the land of the Phaeacians, who are near of kin to the gods. These hearty showed him all honour as if he were a god, and gave him many gifts, and were fain themselves to send him home unscathed. Yea, and Odysseus would long ere now have been here, yet it seemed to his mind more profitable to get for wealth by roaming over the wide earth, so far does Odysseus win over all mortals, men know many grateful ways, nor could any mortal battle against him. Thus Pheidon, king of the Thesprotians, told me the tale. Moreover he swore in my own presence as he poured libations in his house, that the ship was launched and the men ready who were to convey him to his dear native land. But ere he went forth first for a ship of the Thesprotians chanced to be putting out for Dulichium, rich in wheat. And he showed me all the treasure that Odysseus had gathered, verily unto the tenth generation would it feed his children

ἔστιν αἰ δὲ μνηστῆρας κατακτείνοιμι κεῖνοι ἅπαντες
τὼ δ' ἐς Δουλίχιον φίλω ἔστον ἐστόμεναι ἔμπα θεοὶ ὡς
ἄλλοι ἐνιαυσίοισι δόσιν βροτὸν ἐνταλέοντες,
ἔνθεν μοι τούτοισι φίλω ἐν πατρίδι γαίαν
ἤδη ἔπος ἀτέκοι, ἢ ἀμφαδὸν ἢ ἐπιφώιον.
"Ὣς ἄρ ἔφη, τὼ δ' ἄντα κάρη κινήσαντε βάτην
ἄγχι μάλ', αὐδὴ δὲ τέλος φίλοιν οἷσι πατρίδος αἶσα
ἔμμεν ἀπευθέοντε· ἔμπης δὲ τοῦ ἔκλυε ἄμφω.
ἤτοι τοὺς Ζεὺς πρῶτα, θεοὶ ἔπεσαν οἷσι ἄνασσα,
ἤστην τ' Ὀδυσῆος ἀμύμονος, ἢ ἀφίκοιτο
ἢ ἄρ τοὺς τάδε πάντα τελεσσάμενος ἐν ἀνάγκῃ
τοὺς αὐτοῦ κτείνοιτο δόλῳ ἐνὶ οἷσι ἄνασσα,
τοὺς μὲν φίλοισιν ἀνεῖν, τοὺς δ' ἐστεφανῶσαι."
Τὼ δ' αὖτε προτέρω πτερόεντ' ἔπος Ἀμφιμέδοντα
"Ἀλλ' γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἶν
τῷ σε τάχα γνῶτε φίλετέρω τε πολλά τε δόσιν
ἐξ ἀνδρὸς, οἵ κε τὸν ἐν μνηστῆσι μάχωνται.
ἀλλὰ μοι δὲ δόε δόρυ ἔνθεν ἔοντα, ἵν' ἔστιν τοῦ
αὖτ' Ὀδυσῆος ἔτι εἶναι ἐνὶ μεγάροις εἰν ἐν τοῖχῳ
τεῖχος, ἐπὶ δὲ τοῖσι σφήκεσσι κεν ἀεὶ εἶεν
εἶναι Ὀδυσῆος ἔτι μετ' ἀείρομαι· εἰ τοῦ ἔπος γε,
ξεῖνοι, ἀκούσω ἀνοστήσαντος ἐν δαιτεῦσι
ἀλλὰ μοι, ἀμφίπολοι, ἀνάπτυξον, κοῦρε δ' ἔπεσσι,
δόμοις τοῖς χλαῖνα τε ῥήγεα τ' ἐστόρεσσα,
ἐς τ' ἐν θαλάμῳ χρυσοθρόνῳ Ἠὼ ἔπεσσι,
φίδω δὲ μάλ' ἄμ' ἔσσεται τε χρυσοί τε,
ἐς τ' ἔδεν πάντα Τηλεμάχῳ δαίσσοιτο μέλοντα
ἔμμεν ἐν μεγάρῳ· τῷ δ' ἄλλοιν δὲ ἐν ἔπεσσιν
τοῦτο ἀπαλῷ θυμοφθόρον· οὐδέ τι ἔργον

after him, so great was the wealth that we stored for him in the house of the king. [illegible] he said, had gone to Dodona to hear the will of Zeus from the high-crested oak of the god, even how he might return to his dear native land after so long an absence, whether openly or in secret.

"I too, as I lay there, he swore and will presently come; he is very near and not long will he now be far from his friends and his native land. Yet will I give thee an oath. By Zeus my witness first, highest and best of gods, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In the course of this very month shall Odysseus come hither, as the old moon wanes and the new appears."

Then wise Penelope answered him: "Ah, stranger, I would that the word of thine might be fulfilled. Then wouldest thou straightway know of kindness and many a gift from me, so that one who met thee would say thou art blessed. Yet in my heart I foretelle it thus, even as it shall be. Never shall Odysseus any more come home, nor shall thou obtain a conveyor hence, since there are not now in the house such masters as Odysseus was among men, ay, sure as ever such a man came, was to send reverend strangers on their way and to welcome them. But you, my maidens, wash the stranger's feet and prepare his bed, bolster and cloak and bright rugs, that in warmth and comfort he may come to the goddess-throned Dawn. And right early in the morning bathe him and anoint him, that in our house at the side of Telemachus he may behold him of food as he sits in the hall. And woe shall it be for any man among them who vexes this man's soul with

[illegible]

[illegible]

[illegible]

pain, naught thereafter shall be accomplish here, how fierce soever his wrath. For how shalt thou learn of me, stranger, whether I in any wise excel other women in wit and prudent counsel, if all unkempt and clad in poor raiment thou sittest at meat in my halls? Men are but short-lived. If one be himself hard, and have a hard heart, on him do all mortal men invoke woes for the time to come, while he still lives, and when he is dead all men mock at him. But if one be blameless and have a blameless heart, his fame do strangers bear far and wide among all men, and many call him a true man."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, verily cloaks and bright coverlets became hateful in my eyes on the day when first I left behind me the snowy mountains of Crete, as I fared on my long-oared ship. Nay, I will lie, as in time past I was wont to rest through sleepless nights; for many a night have I lain upon a foul bed and waited for the bright-throned Dawn. Aye, and baths for the feet give my heart no pleasure, nor shall any woman touch my foot of all those who are serving women in thy hall, unless there is some old, true-hearted dame who has suffered in her heart as many woes as I; such an one I would not grudge to touch my feet."

Then wise Penelope answered him again: "Dear stranger, never yet has a man discreet as thou, of those who are strangers from afar, come to my house as a more welcome guest, so wise and prudent are all thy words. I have an old dame with a heart of

[illegible]

[illegible]

[illegible]

understanding in her breast, who lovingly nursed and cherished my lord as husband, and took him in her arms on the day when his mother bare him. She shall wash thy feet, weak with age enough also be. Come now, wise Eurycleia, arise and wash the feet of one of like age with thy master. Even such as his are now have the feet of Odysseus, and such his hands; for quickly do men grow old in evil fortune."

So she spake, and the old woman hid her face in her hands and let fall hot tears, uttering words of lamentation:

"Ah, woe is me, child, because of thee, for that I can do naught. Surely Zeus hated thee above all men, though thou hast a god-fearing heart. For never yet did any mortal burn to Zeus, who hurls the thunderbolt, so many fat thighs pieces or so many choice hecatombs as thou gavest him, with prayers that thou mightest reach a ripe old age and rear thy glorious son. But lo, now, from thee alone has he been cut off the day of thy returning. Even thus, I ween, did women mock at him too, in a strange and distant land, when he came to some man's glorious house, as these shameless creatures here all mock at thee. It is to shun insult now from them and their many taunts that thou dost not suffer them to wash thy feet, but me, who am nothing loath, has the daughter of Icarius, wise Penelope, bidden to wash thee. Therefore will I wash thy feet, both for Penelope's own sake and for thine, for the heart within me is stirred with sorrow. But come now, hearken to the word that I shall speak. Many sore-tried strangers have come hither, but I declare that never yet have I seen any man so like another as thou in form, and in voice, and in feet art like Odysseus."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γέρον, αὐτὰρ ἔγωγε σέο τόν γε φράζεο θυμῷ
μάλα μὲν πρόφρων εἰμί· μάλα δὲ σέο κῆδος ἀκούω
ἔμμεναι· οὐ γὰρ ἔοικε τοιόνδε ἔπος ἀγορεύειν."
Ἦ ῥα δ' ἔφη, τοῖσιν δὲ κέλευ' ἐν θῆν πεφανόωντα,
τοῖς δὲ κέλευσ' ἑτάροισιν ἐνὶ μεγάροισι μένοντας
ψήχειν, ἐκτὸς δὲ θρόνον ἐστόρεσαν· αὐτὰρ Ὀδυσσεὺς
ἵζε κατ' ἀντιθέην, ἐπὶ δὲ σκόπελον ἐπέβησαν· αὐτὰρ
ἐπὶ μὲν ἀμφίπολον ἐπέτελλε κέρα πόρε νόστου.
νίζε δ' ἀν' ἔντεα καλὰ δαηφρόνος· αὐτὰρ ἔπειτα
ἕζετο πὸν πάρος· τὸν δὲ κλέος ἔκλυεν ἐσθλὸς ἀοιδὸς
Πηνελόπεια· ἐθέλουσα μὲν Ἀντίκλειαν τε καὶ εἶναι,
μήτηρ ἣ οἱ πατέρ' ἐσθλὸν ἐν ἀνέμοισι λιπόντος
ἀλλ' ἔμμεν' ἐθέλουσ' ἔρρεν τε θέμεν δὲ οἱ αὐτῷ θυμῷ
Ἑρμῆς· τὸν γὰρ ἔπεφνε μάρη κόρος ἀμφιγυήεις
ἀμφὶ πὸ ἐν δόμοις· ὁ δὲ οἱ τρόφιμος ἐν ἀνάκτι·
Ἀντίκλειαν δ' εἶδε· θέμεν δὲ οἱ ἔνθετο θυμῷ
πολλὰ μὲν γὰρ γνῶσκε· ἐπὶ πόνον ἔνθετο θυμῷ δὲ
τὸν ῥ' ἐν ἐπιστάμενον φίλοις ἐν γούνασι θῆκε
πολλὰ μὲν ἐν κόρτοισι· ἔπος τ' ἔφατ' ἔν τ' ἐνέπεσσιν·
"Ἀντίκλεια, αὐτὸς νῦν ἔνθ' εἶμι ἔπος ἐν ἔπος
πολλὰ πολὺ φίλτερ· πολλὰ τὸν δὲ τὸν ἔπος·"
Τὸν δ' αὖτ' Ἀντίκλεια ἀπαμείβετο φαιδίμα τε·
"Τοῦτο μὲν ἔμμεν' ἔνθ' ἔνθ' τε, τέκνον· ἔνθ' ἔνθ' ἔπος ἐν ἔπος
πολλὰ πολὺ φίλτερ· πολλὰ τὸν δὲ τὸν ἔπος·
αὐτὰρ ἔπος ἔνθ' ἔνθ' τε πολὺ φίλτερ· πολὺ δὲ τὸν ἔπος·
πολλὰ πολὺ φίλτερ· πολὺ δὲ τὸν ἔπος·

[1] [illegible]

Then Odysseus of many wiles answered her and said: "Old dame, so say all men whose eyes have beheld us twain, that we are very like each other, even as thou thyself dost note and say.

So he spoke, and the old dame took the shining cauldron wherein she was wont to wash his feet and poured in cold water in plenty, and then added thereto the warm. But Odysseus set him down away from the hearth and straightway turned himself toward the darkness, for he at once had a foreboding at heart that, as she touched him, she might note a scar, and the truth be made manifest. So she drew near and began to wash her lord, and straightway knew the scar of the wound which long ago a boar had dealt him with his white tusk, when Odysseus had gone to Parnassus to visit Autolycus and the sons of Autolycus, his mother's noble father, who excelled all men in thievery and in oaths. It was a god himself that had given him this art, even Hermes, for to him he was wont to burn acceptable sacrifices of the thighs of lambs and kids, so Hermes befriended him with a ready heart. Now Autolycus, on coming into the rich land of Ithaca, had found his daughter's son a babe new born, and when he was finishing his supper, Eurycleia set the child upon his knees and spoke and addressed him:

"Autolycus, find now thyself a name to give to thy child's own child, he sure he has long been prayed for."

Then Autolycus answered her, and said: "My daughter's husband and my daughter give him whatsoever name I say. Lo, inasmuch as I am come hither as one that has been angered with many, both men and women, over the fruitful earth,

τῷ δ' Ὀδυσεὺς ἔπεα ἔκτα ἐπιστάμενος ἀγόρευε·
«ὦ γέρον, ἦ μάλα δὴ τόδε μέγα ἔργον ἐνισπεῖς·
ἀλλὰ σὺ μὲν δὴ ταῦτα τε καὶ ἄλλα μύθεο πάντα,
μηδ' ἐρέεινε μάλ' ἄγαν· ἐπεὶ οὐ θέμις ἐστὶ γε τοῦτο
ἀνδρὸς ἀποιχομένου· τὸν δὲ τάχιστα νόστον ἱκέσθαι
μηδ' ἐπιμίμνειν, ὃς τοῖσιν ἐμοῖσ' ἐν δώμασι νοστήσας
ἀνδρὸς ἑοῖο φίλου κεκλήσεται ἐξ ἀπαλάμης σῆς
ἀντιβολήσας· τὸν δὲ τάχιστα νόστον ἱκέσθαι
μνηστῆρας δὲ πάντας ὅσοι τοῦδ' ἕνεκ' ἐνθάδε νωλεμὲς αἰεὶ
ἐν δώμασι σοῖσι μένουσιν ἐμοὶ κακὸν ἐνθάδε τοῦτο

therefore let the name by which the child is named be Odysseus.[1] And for my part, when he is a man grown and comes to the great house of his mother's kin at Parnassus, where are my possessions, I will give him the gift and send him back rejoicing."

It was for this reason that Odysseus had come, that Autolycus might give him the glorious gifts. And Autolycus and the sons of Autolycus clasped his hands in welcome and greeted him with gentle words, and Amphithea, his mother's mother, took Odysseus in her arms and kissed his head and both his beautiful eyes. But Autolycus called to his glorious sons to make ready the meal, and they hearkened to his call. At once they led in a bull, five years old, which they flayed and dressed, and cut up all the limbs. Then they sliced these running and pierced them with spits and roasted them skillfully and distributed the portions. So then, all day long till set of sun they feasted, nor did their hearts lack aught of the equal feast. But when the sun set and darkness came on they lay down to rest and took the gift of sleep.

But as soon as early Dawn appeared, the rosy fingered, they went forth to the hunt, the hounds and the sons of Autolycus too, and with them went goodly Odysseus. Up the steep mountain Parnassus, clothed with forests, they climbed, and presently reached its windy hollows. The sun was now just striking on the fields, as he rose from softly gliding, deep-flowing Oceanus, when the hunters came to a glade. Before them went the hounds, tracking the scent, and behind them the sons of Autolycus, and among these the goodly Odysseus followed, close

[1] Or "Child of Wrath"; see the note on l. 88.

[illegible]

[illegible]

[illegible]

upon the boughs, brandishing his long spear. Now therein a great wind-rose was lying in a thick lair, through which the strength of the wet winds could never blow, nor the rays of the bright sun beat, nor could the rain pierce through it, so thick it was; and in an heaven were there in plenty. Then about the base there came the noise of the feet of men and dogs as they pressed on in the chase; and forth from his lair he came against them with bristling back and eyes flashing fire, and stood there at bay close before them. Then first of all Odysseus rushed on, brandishing his long spear on high in his stout hand, eager to smite him; but the bear was too quick for him and struck him above the knee, charging upon him as he ware, and with his tusk tore a long gash in the flesh, but did not reach the bone of the man. But Odysseus with sure aim smote him on the right shoulder, and the spear through went the point of the bright spear, and the bear fell in the dust with a cry, and his life flew from him. Then the dear sons of Autolycus busied themselves with the carcase, and the wound of noble godlike Odysseus they bound up skilfully, and charmed the black blood with a charm, and straightway returned to the house of their dear father. And when Autolycus and the sons of Autolycus had fully healed him, and had given him glorious gifts, they quickly sent him back with joy to his native land, to Ithaca. Then his father and his honoured mother rejoiced at his return, and asked him of the story how he got his wound, and he told them all the truth, how while he was hunting a boar had struck him with his white tusk when he had gone to Parnassus with the sons of Autolycus.

This was the old dame, when she had taken the

τοῦ δ' ἀνιαχεύουσιν, τοῖοι δὲ τρόποι φορέουσι
τῶν δὲ λεπτὸν μὲν ἐπὶ πᾶν κεκαλυμμένα δὲ γαλῷ
ἄψ δ' ἐπὶ τοῖς ἐτέροισι τὸ δ' ἐπὶ χθονὶ εἴξαν ἔλυτο· τὸ
τοῦ δ' ἐπὶ χρυσὸς καὶ ἄλλοι ἔνι φόρμοι, τὸ δὲ μὲν ἔνεστι
λίνεον· ὡς τὼ ἔστον θαλάμῳ ἐν ἀμφιφορήεντι,
ἀφαμαρτὴ δὲ γυναῖκα Ὀδυσῆος τρόπεσσιν·

"Ἦ μὰν Ὀδυσῆος ἔτι, φίλον τέκος, οἶκόν δ' ἔνι τῷ
τῷ ἔνεστ', ἢ τάχα δὴ ἔμπαν ἔμοιγε κεφαλὴν ἀπόφασιν θῆ." ἐνθ
Ἦ καὶ Πηνελόπειαν ἐπέβραχεν ἀφλαστοῦσι,
πυθόμενοι ἀγχοῦ μὲν φίλον ἦτορ ἐν ἠνεσι τοῖσι.
ἡ δ' αὖτ' αὖθις ἔειπε· "ἄγε νῦν, αἴθε τοι ἔστω
τῇ τάχ' Ἀθήνας τοῦ ἔτι τοῦ· αἴθε Ὀδυσῆος
χεῖρ' ἐπιμαστήσασα φίλου κεφαλὴν λαβέοιμι φίλου, ἐνθ
τῷ δ' ἐπὶ οἱ θέτον ἔμπεδον ἔμπεδον φόρμιγγε τε
Μοῖρα, τὴν μ' ἐθέλοντα ἐλέσθαι, ἐν δὲ μ' ἔτρεφε αὐτὴ
τῷ ἐφ' ἑοῖ μαζῷ· τὸν δ' ἄλλοτε πολλὰ μὲν ἔστι
πλείθοντ' ἐκπέμψαι ἐνὶ δὲ πατρίδα τοῦ ἔτι
ἀλλ' ἔστι τρόπεσσι καὶ τοῦ θέτο ἔμπεδα θυμῷ. ἐνθ
ἔστω, μὴ τοῦ τ' ἄλλοι ἐπὶ μνηστῆρσι πιθόντες,
ἐνθ' τοῦ ἔξεστι, καὶ μὴν τ' τοῦ τελέουσιν ἔοντα
οἱ χ' ἐν ἔμοι τοῦ θέτο ἔμπεδα μνήστρησι ἔστωσιν,
ἐνθ' τρόφοὶ οἴκῳ ἐν ἐν ἀφίξομαι, ἐν τοῦ' ἐν ἄλλοι
ἔμπεδα τὸν μνήστρησι ἔμοι ἔστωσιν γυναῖκα." ἐνθ

Τὸν δ' αὖτε τρόπεσσιν πεφρόνιμος Εὐρυκλεία·
"Τέκνον ἔμοι, τοῦ τοῦ ἔστι φίλον ἦ τοῦ οἴκοιο
οἶδα μὲν οἷον ἔμοι μέλλει ἔμπεδον οὐδ' ἔτι ἔστω,
Ἕν δ' οὐ ἔστ' τοῦ τοῦ ἔστερον λέξαι τοῦ οἴκοιο
ἄλλα δὲ τοῦ ἔμοι, ἐν δ' ἔστ' φρεσὶ βάλλεο σῇσιν ἐνθ

[1] καὶ μὴν: τὸ δὲ καὶ.

limb in the flat of her hands, knew by the touch, and she let fall the foot. Into the basin the leg fell, and the brazen vessel rang. Over it tilted, and the water was spilled upon the ground. Then upon her soul came joy and grief in one moment and both her eyes were filled with tears and the flow of her voice was checked. But she touched the chin of Odysseus, and said:

"Verily thou art Odysseus, dear child, and I knew thee not, till I had handled all the body of my lord."

She spoke, and with her eyes looked toward Penelope, fain to show her that her dear husband was at home. But Penelope could not meet her glance nor understand, for Athene had turned her thoughts aside. But Odysseus, feeling for the woman's throat, seized it with his right hand, and with the other drew her closer to him, and said:

"Mother, why wilt thou destroy me? Thou didst thyself nurse me at this thy breast, and now after many grievous toils I am come in the twentieth year to my native land. But since thou hast found me out, and a god has put this in thy heart, be silent lest any other in the halls learn hereof. For thus will I speak out to thee, and verily it shall be brought to pass: if a god shall subdue the lordly wooers unto me, I will not spare thee, my nurse though thou art, when I slay the other serving-women in my halls."

Then wise Eurycleia answered him: "My child, what a word has escaped the barrier of thy teeth! Thou knowest how firm my spirit is and unyielding. I shall be as close as hard stone or iron. And another thing will I tell thee, and do thou lay it to

εἴ χ' ὑπὸ σοί γε θεὸς δαμάσῃ μνηστῆρας ἀγαυούς,
δὴ τότε τοι καταλέξω ἐνὶ μεγάροισι γυναῖκας,
αἵ τέ σ' ἀτιμάζουσι καὶ αἵ νηλείτιδες εἰσι."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Μαῖα, τίη δὲ σύ τας μυθήσεαι, οὐδέ τί σε χρή. 500
εὖ νυ καὶ αὐτὸς ἐγὼ φράσομαι καὶ εἴσομ' ἑκάστην·
ἀλλ' ἔχε σεγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσιν."

Ὥς ἄρ' ἔφη, γρηῦς δὲ διὲκ μεγάροιο βεβήκει
οἴσομενη ποδανιπτρα· τὰ γὰρ πρότερ' ἔκχυτο πάντα.
αὐτὰρ ἐπεὶ νίψεν τε καὶ ἤλειψεν λίπ' ἔλαιῳ, 505
αὖτις ἄρ' ἀσσοτέρω πυρὸς ἕλετο διφρον Ὀδυσσεὺς
θερσόμενος, αὐλὴν δὲ κατὰ ῥαχίεσσι κάλυψε.

Τοῖσι δὲ μυθῶν ἦρχε περιφρων Πηνελόπεια·
"Ξεῖνε, τὸ μέν σ' ἔτι τυτθὸν ἐγὼν εἰρήσομαι αὐτή·
καὶ γὰρ δὴ κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη, 510
ὅν τινά γ' ὕπνος ἕλοι γλυκερός, καὶ κηδομένον περ.
αὐτὰρ ἐμοὶ καὶ πένθος ἀμέτρητον πόρε δαίμων·
ἤματα μὲν γὰρ τέρπομ' ὀδυρομένη, γοόωσα,
ἔς τ' ἐμὰ ἔργ' ὁρόωσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ·
αὐτὰρ ἐπὴν νὺξ ἔλθῃ, ἕλῃσί τε κοῖτος ἅπαντας, 515
κείμαι ἐνὶ λέκτρῳ, πυκιναὶ δέ μοι ἀμφ' ἀδινὸν κῆρ
ὀξεῖαι μελεδῶνες ὀδυρομένην ἐρέθουσιν.
ὡς δ' ὅτε Πανδαρέου κούρη, χλωρηῒς ἀηδών,
καλὸν ἀειδήσιν ἔαρος νέον ἱσταμένοιο,
δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν, 520
ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν,
παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν ποτε χαλκῷ

heart. If a god shall subdue the lordly wooers unto thee then will I name over to thee the women in thy hall which once dishonour thee, and which are guiltless.

Then Odysseus of many wiles answered her, and said: "My lady, why pray will thou speak of them? Thou needest not at all. Of myself will I mark them well, and come to know each one. Nay, keep the matter to thyself, and leave the issue to the gods."

So he spoke, and the old woman went forth through the hall to bring water for his feet, for all the first was spilled. And when she had washed him, and anointed him richly with oil, Odysseus again drew his chair nearer to the fire to warm himself, and hid the scar with his rags.

Then wise Penelope was the first to speak, saying: "Stranger, this little thing further will I ask thee myself; for it will soon be the hour for pleasant rest, for him at least on whom sweet sleep may come despite his sore. But to me has a god given sorrow that is beyond all measure; for day by day I find my joy in mourning and lamenting while looking to my household tasks and those of my women in the house; but when night comes and sleep lays hold of all, I lie upon my bed, and sharp cares, crowding close about my throbbing heart, disquiet me, as I mourn. Even as when the daughter of Pandareos, the nightingale of the greenwood,[1] sings sweetly, when spring is newly come, as she sits perched amid the thick leafage of the trees, and with many trilling notes pours forth her rich voice in wailing for her child, dear Itylos, whom she had one day slain with

[1] So the wind ant, ἀηδών, nightingale. Others render about the word of the mourn of the wind ant.

κτείνε δ' ἀφραδίας, κούρου Ζηθοιο ἕκαστος,
ἐκ καὶ ἐμοὶ δίχα θυμὸς ὀρώρεται ἔνθα καὶ ἔνθα,
ἠὲ μένω παρὰ παιδὶ καὶ ἐμπεδα πάντα φυλάσσω, 525
κτῆσιν ἐμὴν, δμῳάς τε καὶ ὑψηρεφὲς μέγα δῶμα,
εὐνήν τ' αἰδομένη πόσιος δημοιό τε φήμιν,
ἠ ἤδη ἐμ' ἔπειμι Ἀχαιῶν δς τις ἄριστος
μνᾶται ἐν μεγάροισι, πόρων ἀπερείσια ἕδνα.
παῖς δ' ἐμὸς ἧος ἔην ἔτι νήπιος ἠδὲ χαλιφρων, 530
γήμασθ' οὐ μ' εἴα πόσιος κατὰ δῶμα λιποῦσαν·
νῦν δ' ἥτε δὴ μέγας ἐστὶ καὶ ἥβης μέτρον ἱκάνει,
καὶ δή μ' ἀρᾶται πάλιν ἔλθεμεν ἐκ μεγάροιο,
κτήσιος ἀσχαλόων, τὴν οἱ κατέδουσιν Ἀχαιοί·
ἀλλ' ἄγε μοι τόν ὄνειρον ὑποκρίναι καὶ ἄκουσον. 535
χῆνές μοι κατὰ οἶκον ἐείκοσι πυρὸν ἔδουσιν
ἐξ ὕδατος, καί τέ σφιν ἰαίνομαι εἰσορόωσα·
ἦλθων δ' ἐξ ὄρεος μεγας αἰετὸς ἀγκυλοχείλης
πᾶσι κατ' αὐχένας ἦξε καὶ ἔκτανεν· οἱ δ' ἐκέχυντο
ἄθροοι ἐν μεγάροις, ὁ δ' ἐς αἰθέρα δῖαν ἀερθη. 540
αὐτὰρ ἐγὼ κλαίων καὶ ἀκωκυον ἐν φρεσὶ θυμῷ,
ἀμφὶ δ' ἐμ' ἠγερέθοντο ἐυπλοκαμῖδες Ἀχαιαί,
οἰκτρ' ὀλοφυρομένην ὅ μοι αἰετὸς ἔκτανε χῆνας
ἐψ δ' ἦλθων κατ' ἄρ' ἕζετ' ἐπὶ προὔχοντι μελάθρῳ,
φωνῇ δὲ βροτέῃ κατερήτυε φωνήσάν τε· 545
"Θάρσει, Ἰκαρίου κούρη τηλεκλειτοῖο·
οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλόν, ὅ τοι τετελεσμένον ἔσται.
χῆνες μὲν μνηστῆρες, ἐγὼ δέ τοι αἰετὸς ὄρνις

the sword unsheathing." Ithaca, the son of king Zethus, even in my heart yearns to and fro in doubt, whether to abide with my son and keep all things safe, my possessions, my slaves, and my great, high-roofed house, respecting the bed of my husband and the voice of the people, or to go now with him whosoever is best of the Achaeans who woo me in the house and offer beside gifts past counting. Furthermore my son, so long as he was a child and a lack-wit, would not suffer me to marry and leave the house of my husband. But now that he is grown and has reached the bounds of manhood, he bids even yours me to go back again from these halls, being vexed for his substance that the Achaeans devour to his cost. But come now, hear this dream of mine, and interpret it for me. Twenty geese I have in the house that come forth from the water[1] and eat wheat, and my heart warms with joy as I watch them. But forth from the mountain there came a great eagle with crooked beak and broke all their necks and killed them, and they lay strewn in a heap in the hall, while he was borne aloft to the bright sky. Now for my part I wept and wailed in my dream though it was, and round me thronged the fair-tressed Achaean women, as I grieved piteously because the eagle had slain my geese. Then back he came and perched upon a projecting roof-beam, and with the voice of a mortal man checked my weeping and said:

"Be of good cheer, daughter of far-famed Icarius, this is no dream, but a true vision of good which shall come to pass. The geese are the wooers, and I, that before was the eagle, am now

[1] Others take *ἐν ὕδατι* closely with *ἐκ δόμων*: "out of the water-trough."

ἦα πάρος, νῦν αὖτε τεὸς πόσις εἰλήλουθα,
ὃς πᾶσι μνηστῆρσιν ἀεικέα πότμον ἐφήσω.'
"Ὣς ἔφατ', αὐτὰρ ἐμὲ μελιηδὴς ὕπνος ἀνῆκε
παπτήνασα δὲ χῆνας ἐνὶ μεγάροισι νόησα
πυρὸν ἐρεπτομένους παρὰ πύελον, ἦχι πάρος περ."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι, οὐ πως ἔστιν ὑποκρινάσθαι ὄνειρον
ἄλλῃ ἀποκλίναντ', ἐπεὶ ἦ ῥά τοι αὐτὸς Ὀδυσσεὺς
πέφραδ' ὅπως τελέει· μνηστῆρσι δὲ φαίνετ' ὄλεθρος
πᾶσι μάλ', οὐδέ κέ τις θανάτου καὶ κῆρας ἀλύξει."
Τὸν δ' αὖτε προσέειπε περιφρων Πηνελοπεια·
"Ξεῖν', ἦ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι
γίγνοντ', οὐδέ τι πάντα τελείεται ἀνθρώποισι.
δοιαὶ γὰρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων
αἱ μὲν γὰρ κεράεσσι τετεύχαται, αἱ δ' ἐλέφαντι·
τῶν οἳ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἵ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες·
αἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε,
οἵ ῥ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδηται.
ἀλλ' ἐμοὶ οὐκ ἐντεῦθεν ὀίομαι εἰνὰν ὄνειρον
ἔλθεμεν· ἦ κ' ἄσπαστον ἐμοὶ καὶ παιδὶ γένοιτο.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ἠδὴ δὴ ἠὼς εἶσι δυσώνυμος, ἥ μ' Ὀδυσῆος
οἴκου ἀποσχήσει· νῦν γὰρ καταθήσω ἄεθλον,
τοὶς πελέκεας, τοὺς κεῖνος ἐνὶ μεγάροισιν ἔοισιν
ἵστασχ' ἑξείης, δρυόχους ὡς, δωδεκα πάντας·

again come back as thy husband who will let loose a cruel doom upon all the wooers.

"So he spoke, and sweet sleep released me, and looking about I saw the geese in the hall feeding on wheat beside the trough, where they had before been wont to feed."

Then Odysseus of many wiles answered her and said: "Lady, in no wise is it possible to wrest this dream aside and give it another meaning, since verily Odysseus himself has shewn thee how he will bring it to pass. For the wooers destruction is plain to see, for one and all, not one of them shall escape death and the fates."

Then wise Penelope answered him again: "Stranger, dreams verily are baffling and unclear of meaning, and in no wise do they find fulfilment in all things for men. For two are the gates of shadowy dreams, and one is fashioned of horn and one of ivory. Those dreams that pass through the gate of sawn ivory deceive men, bringing words that find no fulfilment.[1] But those that come forth through the gate of polished horn bring true issues to pass, when any mortal sees them. But in my case it was not from thence, methinks, that my strange dream came. Ah, truly it would then have been welcome to me and to my son. But another thing will I tell thee, and do thou lay it to heart. Even now is coming on the morn of evil name which is to cut me off from the house of Odysseus, for now I shall appoint for a contest those axes which he was wont to set up in line in his hall, like props of a ship that is building,

[1] The play upon the words κέρας "horn" and κραίνω, "fulfil," and upon ἐλέφας "ivory" and ἐλεφαίρομαι, "deceive," cannot be preserved in English.

ἀτὰς δ' ἑ γε πολλὸν ἔνιθε διαρραιστάσκεν ὀιστόν. 475
νῦν δὲ μνηστῆρσιν ἄεθλον τοῦτον ἐφήσω
δς δὲ κε ῥηϊστα ἐντανύσῃ βιὸν ἐν παλάμῃσι
καὶ διοιστεύσῃ πελέκεων δυοκαιδέκα πάντων,
τῷ κεν ἅμ' ἀσπασίως, ποσφισσαμένη τόδε δῶμα
κουριδίου, μάλα καλόν, ἐνωπήλιον βιότοιο· 480
τοῦ ποτὶ μεμνήσεσθαι ὀίομαι ἔν περ ὀνείρῳ."

Τὴν δ' ἀναμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν ἀναβάλλε δόμοις ἔνι τοῦτον ἄεθλον
πρὶν γὰρ τοι πολύμητις ἐλεύσεται ἐνθάδ' Ὀδυσσεύς, 485
πρὶν τούτους τόξῳ τόξον εἰ ἕξον ἀμφαφόωντας
νευρήν τ' ἐντανύσαι διοιστεῦσαί τε σιδήρου."

Τὸν δ' αὖτε προσέειπε περιφρων Πηνελόπεια·
"Εἰ σ' ἐθέλοις μοι, ξεῖνε, παρήμενος ἐν μεγάροισι
τέρπειν, οὐ σέ μοι ὕπνος ἐπὶ βλεφάροισι χυθείη· 490
ἀλλ' οὐ γὰρ πως ἔστιν ἀΰπνους ἀνθρώπους ἔπι γὰρ τοι ἑκάστῳ μοῖραν ἔθηκαν
ἀθάνατοι θνητοῖσιν ἐπὶ ζείδωρον ἄρουραν.
ἀλλ' ἦ τοι μὲν ἐγὼν ὑπερῴοιο εἰσαναβᾶσα
λέξομαι εἰς εὐνήν, ἣ μοι στονόεσσα τέτυκται,
αἰεὶ δακρυοῦσ' ἁμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεὺς 495
ᾤχετ' ἐπ' ὀψόμενος κακὸν Ἴλιον οὔνομαστήν.
ἔνθα κε λεξαίμην· σὺ δὲ λέξεο τῷδ' ἐπὶ οἴκῳ,
ἢ χαμαδὶς στορέσας ἢ τοι κατὰ δέμνια θέντων."

---

[1] We are to understand, first, that in a trench dug in the earthen floor of the megaron twelve axes were set up in a row, their appearance suggesting the blocks or props on

twelve in all and he would stand afar off and shoot an arrow through them.' Now then I shall set this contest before the wooers, whosoever shall most easily string the bow in his hands and shoot an arrow through all twelve axes, with him will I go and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks, I shall ever remember even in my dreams."

Then Odysseus of many wiles answered her and said: "Honoured wife of Odysseus, son of Laertes, no longer now do thou put off this contest in thy halls, for, I tell thee, Odysseus of many wiles will be here, ere these men, handling this polished bow, shall have strung it, and shot an arrow through the iron."

Then wise Penelope answered him: "If thou couldest but wish, stranger, to sit here in my halls and give me joy, sleep should never be shed over my eyelids. But it is in no wise possible that men should forever be sleepless, for the immortals have appointed a proper time for each thing upon the earth, the giver of grain. But I verily will go to my upper chamber and lay me on my bed, which has become for me a bed of wailings, ever bedewed with my tears, since the day when Odysseus went to see evil Ilios, that should never be named. There will I lay me down, but do thou lie down here in the hall, when thou hast strewn bedding on the floor, or let the maids set a bedstead for thee."

which the keel of a ship was laid in shipbuilding; further that the metal heads of the axes were so shaped as to leave a hole of some sort; such axes have actually survived from Mycenaean days; and lastly that an expert archer could shoot an arrow through all twelve holes, the axes being carefully placed in line, as through a set of rings.

Ὣς εἰποῦσ' ἀνέβαιν' ὑπερώϊα σιγαλόεντα, 600
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπι βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

So saying, she went up to her bright upper chamber, not alone, for with her went her handmaids as well. And when she had gone up to her upper chamber with her handmaids, she then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

Αὐτὰρ ὁ ἐν προδόμῳ εὐνάζετο δῖος Ὀδυσσεὺς·
κὰμ μὲν δόξ' ὑπνῶν βοὴν ἀστόρεα', αὐτὰρ ὑπερθε
κεῖτο πολλ' εἰδώς, τοὺς ἱρεύεσκον Ἀχαιοὶ
Εὐρυνόμη δ' ἄρ' ἐνὶ χλαίνας βάλε κοιμηθέντι.
ἔνθ' Ὀδυσεὺς μνηστῆρσι κακὰ φρονέων ἐνὶ θυμῷ 5
κεῖτ' ἐγρηγορόων· τοὶ δ' ἐκ μεγάροιο γυναῖκες
ἦισαν, αἱ μνηστῆρσιν ἐμισγέσκοντο πάροιθεν,
ἀλλήλῃσι γέλω τε καὶ εἰφροσύνην παρέχουσαι.
τοῦ δ' ὠρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι·
πολλὰ δὲ μερμηρίζε κατὰ φρένα καὶ κατὰ θυμόν, 10
ἠὲ μεταΐξας θανάτου τευξοιν ἑκάστῃ,
ἢ ἔτ' ἐῷ μνηστῆσιν ὑπερφιάλοισι μιγῆναι
ὕστατα καὶ πύματα, κραδίη δέ οἱ ἔνδον ὑλάκτει.
ὡς δὲ κύων ἀμαλῇσι περὶ σκύλαξσι βεβῶσα
ἄνδρ' ἀγνοιήσασ' ὑλάει μίμονέν τε μάχεσθαι, 15
ὣς ῥα τοῦ ἔνδον ὑλάκτει ἀγαιομένου κακὰ ἔργα·
στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·
"Τέτλαθι δή, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης
ἤματι τῷ ὅτε μοι μένος ἄσχετος ἤσθιε Κύκλωψ
ἰφθίμους ἑτάρους· σὺ δ' ἔτολμας, ὄφρα σε μῆτις 20
ἐξόνατ' ἐξ ἀντροῦ ὀιόμενον θανέεσθαι."
Ὣς ἔφατ', ἐν στήθεσσι παθαινομένου φίλον ἦτορ·
τῇ δὲ μάλ' ἐν πείσῃ κραδίη μένε τετληυῖα·

BOOK XX

But the goodly Odysseus lay down to sleep in the fore hall of the house. On the ground he spread an undressed ox hide and above it many fleeces of sheep, which the Achaeans were wont to slay; and Eurynome threw over him a cloak when he had laid him down. There Odysseus, pondering in his heart evil for the wooers, lay sleepless. And the women came forth from the hall, those that had before been woot to lie with the wooers, making laughter and merriment among themselves. But the heart was stirred in his breast, and much he debated in mind and heart whether he should rush after them and deal death to each, or suffer them to lie with the insolent wooers for the last and latest time; and his heart growled within him. And as a bitch stands over her tender whelps growling, when she sees a man she does not know, and is eager to fight, so his heart growled within him in his wrath at their evil deeds; but he smote his breast, and rebuked his heart, saying:

"Endure, my heart; a worse thing even than this didst thou once endure on that day when the Cyclops, unrestrained in daring, devoured my mighty comrades; but thou didst endure until craft got thee forth from the cave where thou thoughtest to die."

So he spoke, chiding the heart in his breast, and his heart remained bound* within him to endure

* Be the obedient, who renders by *to bound*. Others mean meet more with endure, and render "to stand-to."

πολεμοιο· ἀτὰρ αὖτοι ἑλίσσετο ἔνθα καὶ ἔνθα.
ὡς δ' ὅτε γαστέρ' ἀνὴρ πολέος πυρὸς αἰθομένοιο,
ἁμπλείην πίειαν τε καὶ αἵματος, ἔνθα καὶ ἔνθα
πολλὴν μιλτοδόκον κεκλιμένην ἐνιπτύσσει,
ὡς ἄρ' ὁ γ' ἔνθα καὶ ἔνθα ἑλίσσετο, μαρμαίροντο
ἔντεα δῆ μιμητῆρσιν ἀκαμβέσι χείρας ἐφέσσαι
μείνας ἐν πολέσι· σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη
ὠρόμενον καταβᾶσα· βίμνει δ' ἤματι γενναίῃ
στῆ δ' ἄρ' ἔνερθ' κεφαλῆς καὶ μιν φωνήσε μύθῳ εἰπεν
"Τίπτ' αὖτ' ἀνήρησεις, πάντων περὶ κάμμορε φωτῶν,
εἶνεκ' μὲν τοῦ δ' ἐστί, γυνὴ δὲ τοῦ ἥδ' ἐστὶ ἄνεκ
καὶ φωὶ, εἶνεκ' τοῦ τῆς δεδόκτοι ἔμμεναι νῦν."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
"Ναὶ δὴ ταῦτα γε πάντα, θεά, κατὰ μοῖραν ἔειπες·
ἀλλά τι μοι τοῦδ' θυμὸς ἐνὶ φρεσὶ μαρμαρίζει,
ἔντεσι δὴ μιμητῆρσιν ἀκαμβέσι χείρας ἐφέσσαι,
μείνας ἐν· αἱ δ' αἶν' ἀλλήλοις ἔνδον ἔασι.
πρὸς δ' ἔτι καὶ τοῦδ' μείζον ἐνὶ φρεσὶ μαρμαρίζει·
εἰ πέρ γὰρ κτείνωμι Διὸς τε κόρον τε ἑκόντα,
πῇ κεν νηυσὶ φύγωμι; τά κε φράζεσθαι ἄνωγα."
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"Σχέτλιε, καὶ μὲν τίς τε χερείονι πείθεθ' ἑταίρῳ,
ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μηδέα οἶδεν·
αὐτὰρ ἐγὼ θεός εἰμι, διαμπερὲς ἥ σε φυλάσσω
ἐν πάντεσσι πόνοις· ἐρέω δέ τοι ἐξαναφανδόν·
εἰ πέρ πεντήκοντα λόχοι μαρόεντες ἀνδρῶν
νῶϊ περιστάειν, ἐπιόντες μεμαῶτες Ἄρηι,
καὶ σύν τῶν ἕλοιμεν βόας καὶ ἴφια μῆλα.

steadfastly, but he himself lay tossing this way and that. And as when a man before a great blazing fire turns swiftly this way and that a paunch full of fat and blood, and is very eager to have it roasted quickly, so Odysseus tossed from side to side, pondering how he might put forth his hands upon the shameless wooers, one man as he was against so many. Then Athene came down from heaven and drew near to him in the likeness of a woman, and she stood above his head, and spoke to him, and said:

"Why now again art thou wakeful, ill fated above all men? Lo, this is thy house, and here within is thy wife and thy child, such a man, methinks, as anyone might pray to have for his son."

And Odysseus of many wiles answered her, and said: "Yea, goddess, all this hast thou spoken aright. But the heart in my breast is pondering somewhat upon this, how I may put forth my hands upon the shameless wooers, all alone as I am, while they remain always in a body in the house. And furthermore is a other and harder thing I ponder in my mind: even if I were to slay them by the will of Zeus and of thyself, where then should I find escape from bane? Of this I bid thee take thought."

Then the goddess, flashing-eyed Athene, answered him: "Obstinate one, many a man puts his trust even in a weaker friend than I am, one that is mortal, and knows not such wisdom as mine; but I am a god, that guard thee to the end in all thy toils. And I will tell thee openly, if fifty troops of mortal men should stand about us, eager to slay us in battle, even their cattle and goodly sheep shouldest thou drive off. Nay, let sleep now come over thee.

ἀλλ' ἄλετο σε καὶ ὕπνος· ἀνὴ καὶ τὸ φυλάσσειν
πάννυχον ἐγρήσσοντα, κακῶν δ' ὑποδύσεαι ἠέρ."
"Ὣς φάτο, καὶ ῥα οἱ ὕπνον ἐπὶ βλεφάροισιν ἔχευεν,
αὐτὴ δ' ἂψ ἐς Ὄλυμπον ἀφίκετο δῖα θεάων. 55
Εὖτε τὸν ὕπνος ἕμαρπτε, λύων μελεδήματα θυμοῦ,
λυσιμελής, ἄλοχος δ' ἄρ' ἐπέγρετο κεδνὰ ἰδυῖα
κλαῖε δ' ἄρ' ἐν λέκτροισι καθεζομένη μαλακοῖσιν,
αὐτὰρ ἐπεὶ κλαίουσα κορέσσατο ἐν κατὰ θυμόν,
Ἀρτέμιδι πρώτιστον ἐπευξάτο δῖα γυναικῶν· 60
"Ἄρτεμ, πότνα θεά, θυγάτερ Διός, αἴθε μοι ἤδη
ἶον ἐπὶ στήθεσσι βαλοῦσ' ἐκ θυμὸν ἕλοις
αὐτίκα νῦν, ἢ ἔπειτα μ' ἀναρπάξασα θύελλα
οἴχοιτο πρόφερουσα κατ' ἠερόεντα κέλευθα,
ἐν προχοῇς δὲ βάλοι ἀψόρροου Ὠκεανοῖο. 65
ὡς δ' ὅτε Πανδάρεου κοῦραι ἀνέλοντο θύελλαι·
τῇσι τοκῆας μὲν φθῖσαν θεοί, αἱ δ' ἐλίποντο
ὀρφαναὶ ἐν μεγάροισι, κόμισσε δὲ δῖ' Ἀφροδίτη
τυρῷ καὶ μέλιτι γλυκερῷ καὶ ἡδεῖ οἴνῳ·
Ἥρη δ' αὐτῇσιν περὶ πασέων δῶκε γυναικῶν 70
εἶδος καὶ πινυτήν, μῆκος δ' ἔπορ' Ἄρτεμις ἁγνή,
ἔργα δ' Ἀθηναίη δεῖδε κλυτὰ ἐργάζεσθαι.
εὖτ' Ἀφροδίτη δῖα προσέστιχε μακρὸν Ὄλυμπον,
κούρης αἰτήσουσα τέλος θαλεροῖο γάμοιο—
ἐς Διὸς τερπικέραυνον, ὁ γὰρ τ' εὖ οἶδεν ἅπαντα, 75
μοῖραν τ' ἀμμορίην τε καταθνητῶν ἀνθρώπων—
τοφρα δὲ τὰς κούρας ἔρεσσαι ἀνηρείψαντο
καὶ ῥ' ἔδοσαν στυγερῇσιν ἐρινύσιν ἀμφιπολεύειν
οἳ ἴμ' ἀειτοσίαν Ὄλυμπια δώματ' ἔχοντες,

There is never seen a sign in keeping wakeful watch the whole night through, and even now shall there come forth from out thy person

So she spoke, and sled sleep upon his eyelids, but heroic, the fair goddess, went back to Olympus.

Now while sleep seized him, loosening the cares of his heart, sleep that unnerves the limbs of men, his true-hearted wife awoke, and wept, as she sat upon her soft bed. But when her heart had had its fill of weeping, to Artemis first of all the fair lady made her prayer

"Artemis, mighty goddess, daughter of Zeus, would that now thou wouldest fix thy arrow in my breast and take away my life even in this hour, or that a storm-wind might catch me up and bear me hence over the murky ways, and cast me forth at the mouth of backward-flowing Oceanus, even as in a time storm-winds bore away the daughters of Pandareos. Their parents the gods had slain, and they were left orphans in the hall, and fair Aphrodite tended them with cheese, and sweet honey and pleasant wine, and Hera gave them beauty and wisdom above all women, and chaste Artemis gave them stature, and Athene taught them all in famous handiwork. But while beauty-loving Aphrodite was going to high Olympus to ask for the maidens the accomplishment of a glorious marriage—going to Zeus who hurls the thunderbolt, for well he knows all things, both the happiness and the hapless lot of mortal men—meanwhile the spirits of the storm snatched away the maidens and gave them to the hateful Erinyes to deal with. Would that even as those who have dwellings on Olympus would hurl me from sight, or that fair-tressed

* Others render "to be their servants."

ἠέ μ' ἐπλόκαμοι βῶλοι Ἄρτεμις, ὄφρ' Ὀδυσῆα
ὀσσομένη καὶ γαῖαν ἔπι στυγερὴν ἀφικοίμην,
μηδέ τι χειρόνων ἀνδρὸς ἐφραίνοιμι νόημα.
ἀλλὰ τὸ μὲν καὶ ἄνευθεν ἔχει κακόν, ὅστε κέν τε
ἤματα μὲν κλαίῃ, τυκιώσεν δακχήμενος ἦτορ,
νύκτας δ' ὕπνος ἔχεσκε—ὁ γάρ τ' ἐπίληθεν ἁπάντων,
ἐσθλῶν ἠδὲ κακῶν, ἐπεὶ ἄρ βλέφαρ' ἀμφεκάλυψε—
αὐτὰρ ἐμοὶ καὶ ἐνείρατ' ἐπέσσευεν κακὰ δαίμων.
τῇδε γὰρ αὖ μοι νυκτὶ παρέδραθεν εἴκελος αὐτῷ,
τοῖος ἐὼν οἷος ἦεν ἅμα στρατῷ· αὐτὰρ ἐμὸν κῆρ
χαῖρ', ἐπεὶ οὐκ ἐφάμην ἔναρ ἥμεναι, ἀλλ' ἔπαρ ἤδη."
"Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἠώς.
τῇ δ' ἄρα κλαιούσῃ ἔπι σύνθετο δῖος Ὀδυσσεύς·
μορμηρίζε δ' ἔπειτα, δοκεῦσε δέ οἱ κατὰ θυμὸν
ἤδη γιγνώσκουσα παρεστάμεναι κεφαλῆφι.
χλαῖναν μὲν σύνελων καὶ κώεα, τοῖσιν ἐνεύδεν,
ἐκ μέγαρου κατέθηκεν ἐπὶ θρόνου, ἐκ δὲ βοείην
θῆκε θύραζε φέρων. Διὶ δ' εἴξατο χεῖρας ἀνασχών
"Ζεῦ πάτερ, εἴ μ' ἐθέλοντες ἐπὶ τραφερὴν τε καὶ ὑγρὴν
ἤγετ' ἐμὴν ἐς γαῖαν, ἐπεί μ' ἐκάκωσατε λίην,
φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων
ἔνδοθεν, ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω."
"Ὣς ἔφατ' εἰχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεύς,
αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγλήεντος Ὀλύμπου,
ὑψόθεν ἐκ νεφέων· τῇθησε δὲ δῖος Ὀδυσσεύς.
φήμην δ' ἐξ οἴκοιο γυνὴ προέηκεν ἀλετρὶς
πλησίον, ἔνθ' ἄρα οἱ μύλαι ἦσαν ἐνὶ μέγαρι λαοῦ,

Artemis would smite me, so that with Odysseus before my mind I might even pass beneath the hateful earth, and never gladden in any wise the heart of a baser man. Yet when a man weeps by day with a heart sore distressed, but at night sleep holds him, this brings with it an evil that may well be borne—for sleep makes one forget all things, the good and the evil, when once it envelops the eyelids—but upon me a god sends evil dreams as well. For this night again there lay by my side one like him, even such as he was when he went forth with the host, and my heart was glad, for I deemed it was no dream, but the truth at last."

So she spoke, and straightway came golden-throned Dawn. But as she wept goodly Odysseus heard her voice, and thereupon he mused, and it seemed to his heart that she knew him and was standing by his head. Then he gathered up the cloak and the fleeces on which he was lying and laid them on a chair in the hall, and carried the ox-hide out of doors and set it down; and he lifted up his hands and prayed to Zeus:

"Father Zeus, if of your good will ye gods have brought me over land and sea to my own country, when ye had afflicted me sore, let some one of those who are awaking utter a word of omen for me within, and without let a sign from Zeus be shown besides."

So he spoke in prayer, and Zeus the counsellor heard him. Straightway he thundered from gleaming Olympus, from on high from out the clouds; and goodly Odysseus was glad. And a woman, grinding at the mill, uttered a word of omen from within the house hard by, where the mills of the shepherd of

τῆσιν δωδεκα πᾶσαι ἐπερρωσαντο γυναῖκες
ἄλφιτα τευχουσαι καὶ ἀλεσσατο, μυελον ἀνδρῶν.
αἱ μὲν ἄρ' ἄλλαι εἶδον, ἐπεὶ κατὰ πειρον ἄλεσσαν,
ἡ δε μ' οὔπω παυτ', ἀφαυροτατη δ' ἐτετυκτο· 110
ἡ ῥα μυλην στησασα ἔπος φατο, σῆμα ἄνακτι·
"Ζεῦ πατερ, ὅς τε θεοῖσι καὶ ἀνθρωποισιν ἀνασσεις,
ἦ μεγαλ' ἐβροντησας ἀπ' οὐρανοῦ ἀστεροεντος,
οὐδε νεφος νεφος ἐστί· τέρας νύ τοι τοδε φαινεις.
κρῆνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅττι κε εἴπω· 115
μνηστῆρες πυματον τε καὶ ὕστατον ἤματι τῷδε
ἐν μεγαροις Ὀδυσῆος ἑλοιατο δαῖτ' ἐρατεινην,
οἳ δή μοι καμάτω θυμαλγέι γουνατ' ἔλυσαν
ἄλφιτα τευχουσῃ· νῦν ὕστατα δειπνησειαν."
Ὣς ἄρ' ἔφη, χαίρων δὲ κλειτοῦν ἔπος Ὀδυσηϊ 120
Ζηνος τε βροντῇ· φατο γὰρ τισασθαι ἀλιτας.
Αἱ δ' ἄλλαι ὁμφαὶ κατὰ δωματα καλ' Ὀδυσῆος
ὀγρόμεναι[1] ἀνέκαιον ἐπ' ἰσχαρῃ ἀκαματον πῦρ,
Τηλέμαχος δ' εἰνῆθεν ἀνιστατο, ἰσοθεος φως,
εἵματα ἑσσαμενος· περι δὲ ξιφος ὀξυ θετ' ὤμῳ· 125
ποσσι δ' ὑπο λιπαροισιν δήσατο καλὰ πέδιλα,
εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξει χαλκῷ·
στῆ δ' ἄρ' ἐπ' οὐδον ιων, προς δ' Εὐρυκλειαν ἔειπε·
"Μαῖα φίλη, τον ξεῖνον ἐτιμήσασθ' ἐν ἐόικι
εἴνῃ καὶ σιτῳ, ἦ αὖτως κεῖται ἀπηδής; 130
τοιαυτη γὰρ ἐμὴ μήτηρ, πινυτή περ ἐοῦσα
ἄμπαλιν ἄλλον ἔταιρον γε τιν' ἀνθρωπον ἀνώγει
χειρασι, τον δέ τ' ἄριστον ἀτιμησασ' ἀποπέμπει."

[1] ὀγρόμεναι: ὀγρόμενοι.

the people were at. At these mills twelve women in all were wont to ply their tasks, making meal of barley and of wheat, the marrow of men. Now the others were sleeping, for they had ground their wheat, but she alone had not yet ceased, for she was the weakest of all. She now stopped her mill and spoke a word, a sign for her master:

"Father Zeus, who art lord over gods and men, verily loud hast thou thundered from the starry sky, yet nowhere is there any cloud; surely this is a sign that thou art showing to some man. Hearken now even for wretched me the word that I shall speak. May the wooers this day for the last and latest time hold their glad feast in the hall of Odysseus. They that have loosened my limbs with bitter labour, as I made them barley meal, may they now sup their last."

So she spoke, and godly Odysseus was glad at the word of omen and at the thunder of Zeus, for he thought he had gotten vengeance on the guilty.

Now the other maidens in the fair palace of Odysseus had gathered together and were kindling on the hearth unwearied fire, and Telemachus rose from his bed, a godlike man, and put on his clothing. He slung his sharp sword about his shoulder, and beneath his shining feet he bound his fair sandals, and he took his mighty spear, tipped with sharp bronze, and went and stood upon the threshold, and spoke to Eurycleia:

"Dear nurse, have ye honoured the stranger in our house with bed and food, or does he lie uncared for? For such is my mother's way, wise though she is: in wondrous fashion she honours one of mortal men, though he be the worse, while the better she sends unhonoured away."

[illegible] 130
[illegible] 140
[illegible] 145
[illegible] 150
[illegible] 155
[illegible] 160

[illegible]

Then wise Eurycleia answered him: "In this matter, child, thou shouldest not blame her, who is without blame. He sat here and drank wine as long as he would, but for food he said he had no more hunger, for she asked him. But when he bethought him of rest and sleep, she bade the maidens strew his bed. But he, as one wholly wretched and hapless, would not sleep on a bed and under blankets, but on an undressed ox hide and fleeces of sheep he went in the fore-hall and we flung over him a cloak."

So she spoke, and Telemachus went forth through the hall with his spear in his hand, and with him went two swift hounds. And he went his way to the place of assembly to join the company of the well-greaved Achaeans, but Eurycleia, the goodly lady, daughter of Ops, son of Peisenor, called to her maidens, saying:

"Come, let some of you busily sweep the hall and sprinkle it, and throw on the shapely chairs coverlets of purple, and let others wipe all the tables with sponges and cleanse the mixing bowls and the well wrought double cups, and others at I go to the spring for water and bring it quickly here. For the wooers will not long be absent from the hall but will return right early, for it is a feast day for all men."

So she spoke, and they readily hearkened and obeyed. Twenty of them went to the spring of dark water and the others busied themselves there in the house in skilful fashion.

Then in came the serving men of the Achaeans, who thereafter split logs of wood well and skilfully, and the women came back from the spring. After them came the swineherd driving three boars which were the best in all his herd. These he let be to

καὶ τοὺς μὲν β' εἴασε καθ' ἕρκεα καλὰ νέμεσθαι,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα μειλιχίοισι· 165
"Ξεῖν', ἦ ἄρ τί σε μᾶλλον Ἀχαιοὶ εἰσορόωσιν,
ἢ σ' ἀτιμάζουσι κατὰ μέγαρ', ὡς τὸ πάρος περ,"
Τὸν δ' ὠπαμείβομενος προσέφη πολύμητις Ὀδυσσεύς·
"Αἰ γὰρ δή, Εὔμαιε, θεοὶ τισαιατο λώβην,
ἣν οἷδ' ὑβρίζοντες ἀτάσθαλα μηχανόωνται 170
οἴκῳ ἐν ἀλλοτρίῳ, οὐδ' αἰδοῦς μοῖραν ἔχουσιν."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δέ σφ' ἦλθε Μελάνθιος, αἰπόλος αἰγῶν·
αἶγας ἄγων αἳ πᾶσι μετέπρεπον αἰπολίοισι,
δεῖπνον μνηστῆρεσσι. δύω δ' ἅμ' ἕποντο νομῆες. 175
καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα κερτομίοισι·
"Ξεῖν', ἔτι καὶ νῦν ἐνθαδ' ἀνιήσεις κατὰ δῶμα
ἀτέρας αἰτίζων, ἀτὰρ οὐκ ἔξισθα θύραζε,
πάντως οὐκέτι νῶϊ διακρινέεσθαι ἄνευ 180
πρὶν χειρῶν γεύσασθαι, ἐπεὶ σύ περ οὐ κατὰ κόσμον
αἰτίζεις· εἰσὶν δὲ καὶ ἄλλοι δαῖτες Ἀχαιῶν."
Ὣς φάτο, τὸν δ' οὔ τι προσέφη πολύμητις Ὀδυσεύς,
ἀλλ' ἄκριτα κίνησε κάρη, κακὰ βυσσοδομευων. 184
Τοῖσι δ' ἐπὶ τρίτος ἦλθε Φιλοίτιος, ὄρχαμος ἀνδρῶν,
βοῦν στείραν μνηστῆρσιν ἄγων καὶ πίονας αἶγας·
πορθμῆες δ' ἄρα τούς γε διήγαγον, οἵ τε καὶ ἄλλους
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται.
καὶ τὰ μὲν εὖ κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,
αὐτὸς δ' αὖτ' ἐρέεινε συβώτην δῖον παραστάς· 190

feed in the fair courts, but himself spoke to Odysseus with gentle words:

"Stranger do the Achaeans look on thee with any more regard, or do they dishonour thee in the hall as before?"

Then Odysseus of many wiles answered him and said: "Ah, Eumaeus, I would that the gods might take vengeance on the outrage wherewith these men in wantonness devise wicked folly in another's house, and have no place for shame."

Thus they spoke to one another. And near to them came Melanthius the goatherd, leading she-goats that were the best in all the herds, to make a feast for the wooers, and two herdsmen followed with him. The goats he tethered beneath the echoing portico, and himself spoke to Odysseus with taunting words:

"Stranger, wilt thou even now still be a plague to us here in the hall, asking alms of men, and wilt thou not begone? Methinks, methinks, that we two shall not part company till we taste one another's fists, for thy begging is in no wise decent. And so it is not here alone that there are feasts of the Achaeans."

So he spoke, but Odysseus of many wiles made no answer, but he shook his head in silence, pondering evil in the deep of his heart.

Besides these a third man came, Philoetius, a leader of men, driving for the wooers a barren heifer and fat she-goats. These had been brought over from the mainland by ferrymen, who send other men, too, on their way, whomsoever comes to them. The beasts he tethered carefully beneath the echoing portico but himself came close to the swineherd and questioned him, saying:

"Τίς δὴ δὲ ξεῖνος νέον ἀλλοθεν, ἐνθάδε ἦλθε,
ἡμέτερον πρὸς δῶμα, τίνες δ' ἐξ εἴκεται εἶναι
ἀνέρες, ὅσσον δέ νυ οἱ γένος καὶ πάτρις ἄρουρα,
ἔνθεν ὅ γε ἔλθοι δεῦρο βασιλῆος ἐπ' ἀνάγκῃ
ἀλλὰ θεοὶ δοῦσαι πολυπλάγκτους ἄνθρωπόνδε, 195
ἔνθεν τε καὶ βασιλῆος ἐπιλάσκεσθαι ἀείδω."
Ἦ καὶ δεξιτερῇ δεδιδεκτο χειρὶ παρόντας,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Χαῖρε, πάτερ ἠδὲ ξεῖνε· γένοιό τοι ἐκ περ ἐόντος
ἔλθοι· ἐπὶ μὲν νῦν τε κακοῖς ἔχει πολύεργα, 200
Ζεῦ πάτερ, οὐ τοι ἔοικε θεῶν ἐλεώτερος ἄλλος·
εἰν ἐλεήσας ἄνδρας, ἐπὶν δὴ γείνεαι αὐτός,
μαιμάσεαι κακότητι καὶ ἄλγεσι λυγαλέοισιν,
ἷδ' ὅτε τοῦτο, ἐπὶ τοῦτο, δέδακρυται δὲ μοι ἔσω
μνησαμένῳ· Ὀδυσῆος, ἐπεὶ καὶ κείνον ὅδε 205
τοιάδε λαιψηρὰ ἔχοντα κατ' ἄνθρωπόνδε ἀλάλησθαι,
εἴ ποθι ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο.
εἰ δ' ἤδη τεθνηῶτα καὶ εἰν Ἀΐδαο δόμοισιν,
ὤ μοι ἔπειτ' Ὀδυσῆος ἀμύμονος, ὅς μ' ἐπὶ βουσὶν
εἷσ' ἔτι νεπιόν ἔοντα Κεφαλλήνων ἐπὶ δήμῳ. 210
τῶν δ' αἱ μὲν γίγνονται ἀθέσφατοι, οἶδε κεν ἄλλως
ἀνέρα γ' ἀνιαχίοντο βοὸς γένος εὐρυμετώπου·
τοὺς δ' ἄλλοι μὲν κέλονται ἀγινήμονες σφέας αὐτοῖς
βόσκειν· οἶδέ τε παῖδος ἐπὶ μεγάροις ἀλεγύνει,
οὐδ' ἐπιβὰ τοιμένων θοῶν· μάλα γὰρ ἥδη 215
πήματα δαιτάσθαι ἔπι οἰχομένοιο ἄνακτος.
αὐτὰρ ἐμοὶ τόδε θυμὸς ἐνὶ στήθεσσι φίλοισι

"Who is this stranger, swineherd, who has newly come to our house? From what men does he declare himself to be sprung? Where are his kinsmen and his native fields? Hapless man! Yet truly in form he is like a royal prince, howbeit the gods bring to misery far-wandering men, whenever they spun for them the threads of trouble, even though they be kings."

Therewith he drew near to Odysseus, and stretching forth his right hand in greeting, spoke and addressed him with winged words:

"Hail, Sir stranger, may happy fortune be thine in time to come, though now thou art the train of many sorrows. Father Zeus, no other god is more baneful than thou, thou hast no pity on men whom thou hast thyself given them birth, but bringest them into misery and wretched pains. The sweat broke out on me when I marked the man, and my eyes are full of tears as I think of Odysseus, for he, too, I ween, is clothed in such rags and is a wanderer among men, if indeed he still lives and beholds the light of the sun. But if he is already dead and in the house of Hades, then woe is me for blameless Odysseus, who set me over his cattle, when I was yet a boy, in the land of the Cephallenians. And now these was past counting; in no other wise could the breed of broad browed cattle yield better increase[1] for a mortal man. But strangers bid me drive these now for themselves to eat, and they care nothing for the son in the house, nor do they tremble at the wrath of the gods, for they are eager now to divide among themselves the possessions of our lord that has long been gone. Now, as for myself, the

[1] The Greek word refers properly to ripening grain.

πόλλ' ἐπιδινεῖται μάλα μὲν κακὸν υἷος ἐόντος
ἄλλων δῆμον ἱκέσθαι ἰόντ' αὐτῆσι βοεσσιν,
ἀνδρας ἐς ἀλλοδαπούς· τὸ δὲ ῥίγιον, αὖθι μένοντα 220
βουσιν ἐπ' ἀλλοτρίῃσι καθήμενον ἄλγεα πάσχειν,
καί κεν δὴ πάλαι ἄλλον ὑπερμενέων βασιλῆων
ἱξικόμην φεύγων, ἐπεὶ οὐκέτ' ἀνεκτά πέλονται·
ἀλλ' ἔτι τόν δυστηνον ὀίομαι, εἴ ποθεν ἔλθων
ἀνδρῶν μνηστήρων σκέδασιν κατὰ δώματα θείῃ." 225

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Βουκόλ', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
γιγνώσκω δὲ καὶ αὐτὸς ὅ τοι νόος ἠὲ φρένας ἵκει,
τοὔνεκά τοι ἐρέω καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
ἴστω νῦν Ζεὺς πρῶτα θεῶν ξενίη τε τράπεζα 230
ἑστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
ἦ σεῖθεν ἐνθάδ' ἐόντος ἐλεύσεται οἴκαδ' Ὀδυσσεύς·
σοῖσιν δ' ὀφθαλμοῖσιν ἐποψεαι, εἴ κ' ἐθέλῃσθα,
κτεινομένους μνηστῆρας, οἳ ἐνθάδε κοιρανέουσιν."

Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνήρ· 235
"Αἰ γὰρ τοῦτο, ξεῖνε, ἔπος τελέσειε Κρονίων
γνοίης χ' οἷη ἐμὴ δυναμις καὶ χεῖρες ἕπονται."

Ὣς δ' αὔτως Εὐμαιος ἐπεύξατο πᾶσι θεοῖσι
νοστῆσαι Ὀδυσῆα πολύφρονα δνδε δόμονδε.

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 240
μνηστῆρες δ' ἄρα Τηλεμάχῳ θανατόν τε μόρον τε
ἤρτυον· αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἤλυθεν ὄρνις,
αἰετὸς ὑψιπέτης, ἔχε δὲ τρήρωνα πέλειαν.
τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν·

heart in my breast keeps revolving this matter: a very evil thing it is, while the son lives, to depart along with my cattle and go to a land of strangers, even to an alien folk; but this is worse still to remain here and suffer woes in charge of cattle that are given over to others. Aye, verily long ago would I have fled and come to some other of the proud kings, for now things are no more to be borne; but still I think of that happiest one, if perchance he might come back I know not whence, and make a scattering of the wooers in his house."

Then Odysseus of many wiles answered him, and said: "Neatherd, since thou seemest to be neither an evil man nor a witless, and I see for myself that thou hast gotten an understanding heart, therefore will I speak out and swear a great oath to confirm my words. Now be my witness Zeus above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily while thou art here Odysseus shall come home and thou shalt see with thine eyes, if thou wilt, the slaying of the wooers, who lord it here."

Then the herdsman of the cattle answered him: "Ah, stranger, I would that the son of Cronos might fulfil this word of thine! Then shouldest thou know what manner of might is mine, and how my hands obey."

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

Thus they spoke to one another, but the wooers meanwhile were plotting death and fate for Telemachus; howbeit there came to them a bird on their left, an eagle of lofty flight, clutching a timid dove. Then Amphinomus spoke in their assembly and said:

"Ὦ φίλοι, οἴχ' ἡμῖν συνθέωνται ἥδε γε βουλή, 245
Τηλέμ' χοιε φίνοι· ἀλλὰ μνησώμεθα δαῖτος."
Ὣς ἔφατ' Ἀμφίνομος· τοῖσιν δ' ἐπιηνέα μῖθον
ἐλθόντες δ' ἐν δώματ' Ὀδυσήος θείοιο
χλαῖνας μὲν κατέθεντο κατὰ σέλματα τε θρόνους τε,
αὐτὰρ ἱερεύσαντες δῖ' μεγάλους καὶ πίονας οἴνους, 250
ἱρεύσαν δὲ σύας τριέτεας καὶ βοῦν ἀγέλαιον
σπλάγχνα δ' ἄρ' ἐστήσαντες ἐνώμεον, ἐν δέ τε οἶνον
κρητῆρσιν κεράσσαντες· ἐπέλλα δὲ νεῖμε συβώτης
εἴτεν δὲ σφ' ἐνέωμε Φιλοίτιος, ἔρχαμος αὐτῶν,
καλοὶς ἐν κανέοισιν, ἐφοχεῦν δὲ Μελανθεὺς 255
οἱ δ' ἐν' ἐπιμάσσ' ἑτοῖμα προκείμενα χεῖρας ἐλλόν.
Τηλέμαχος δ' Ὀδυσῆα κατείδετο, κέρδεα πωμῶν,
ἐντὸς ἐνιστάθεον μεγάρου, παρὰ λαῖον σίδηρον
ξίφος ἀκαστέλλων κατέθεν ἐλίγῳ τε τράπεζαν
παρ δ' ἐνίθει σπλάγχνων μοῖρας, ἐν δ' οἶνον ἔχευεν 260
δὲ ἔκαστ' χρυσέῳ, καὶ μιν πρὸς μῖθον ἔειπεν·
"Ἐκτανέοι νῦν ἤδη μετ' ἀνέρασιν οἰνοποτάζων
αἴρεμμας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφείξω
πάντων μνηστήρων, ἐπεὶ οὔ τοι θέμις ἐστὶν
εἶνος δ', ἀλλ' Ὀδυσῆος, ἐμοὶ δ' ἐπιτέρπετο θυμῷ 265
ὑμεῖς δέ, μνηστῆρες, ἐπιοχεῖτε θέμιν ἀνιστὶ
καὶ χεῖρας, ἵνα μὴ τις ἔμοὶ καὶ νεῖκος ἔρηται."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπὶ ξ' ἐν χείλεσι φίνον
Τηλέμαχον θαυμάζον, ὁ θαρσαλέον ἀγορεύοι.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός· 270
"Καὶ χαλεπὸν τόν τοῦτο ἐπεύχεσθαι μῖθον, Ἀχαιοί,
Τηλέμαχον· μάλα δ' ἡμῖν ἀπαλήσεται ἀγορεύων.

"Friends, this plan of ours will not run to our liking, even the slaying of Telemachus, nay, let us bethink us of the feast."

So spoke Amphinomus, and his word was pleasing to them. Then, going into the house of godlike Odysseus, they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and the heifer of the herd. Then they roasted the entrails and served them out, and mixed wine in the bowls, and the swineherd handed out the cups. And Philoetius, a leader of men, handed them bread in a beautiful basket, and Melanthius poured them wine. So they put forth their hands to the good cheer lying ready before them.

But Telemachus, with crafty thought, made Odysseus sit within the well built hall by the threshold of stone, and placed for him a mean stool and a little table. Beside him he set portions of the entrails and poured wine in a cup of gold, and said to him:

"Sit down here among the lords and drink thy wine, and the revilings and blows of all the wooers will I myself ward from thee, for this is no public resort, but the house of Odysseus, and it was for me that he won it. And for your part, ye wooers, refrain your minds from rebukes and blows, that no strife or quarrel may arise."

So he spoke, and they all bit their lips and marvelled at Telemachus for that he spoke boldly, and Antinous, son of Eupeithes, spoke among them, saying:

"Hard though it be, Achaeans, let us accept the word of Telemachus, though boldly he threatens

οὐ γὰρ Ζεὺς εἶασε Κρονίων τῷ εἰ μὲν δὴ
ταῦτα μοι ἐν μεγάροισι, λύγου περ ἐόντ' ἀγορητήν."
Ὣς ἔφατ' Ἀντίνοος· ὁ δ' ἄρ' ἐνὶ χερσὶν ἔπαιζε μιθῶν· 375
κέρασε δ' ἀνὰ δῶτο θεῷ ἱερὸν ἱκετομήτῃ·
ἦνον· τοὶ δ' ἀγίοντο κιὼν κομόωντες Ἀχαιοί.
Ἔλκεν ἔπι σκέλεσι δεκατηβόλου Ἀπόλλωνος
Οἱ δ' ἀνὰ ὑστήσαν κρὶ ὑπέρτερα καὶ ἐ τοῦντο,
μοῖρ' ἐπὶ δασσάμενοι δαίοντ' ἐρικυδέα δαῖτα· 380
πὰρ δ' ἄρ' Ὀδυσῆϊ μοῖραν θέσαν οἱ πονέοντο
ἴσην, ὡς αὐτοί περ ἐλάγχανον· δῶκε γὰρ ἀνωγεν
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο.
Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἶα Ἀθήνη
λωβᾶσθαι ἰσχεέμεν θυμαλγέος, ὄφρ' ἔτι μᾶλλον 385
ἐν ἧτορ ἄχος πρόσθεν Λαερτιάδῃ Ὀδυσῆϊ.
ἦν δέ τις ἐν μνηστῆρσιν ἀνὴρ ἀθέμιστα εἰδώς,
Κτήσιππος δ' οὔνομ' ἔκεν, Ζαμὴν δ' ἐνὶ οἴκῳ ναίων
δὲ δὴ τοι κτεάτεσσι πεποιθὼς θεσπεσίοισι·
μνᾶτο δ' Ὀδυσῆος ἔτι οἰχομένοιο ἄκοιτιν· 390
δὲ ἄρα τότε μνηστῆρσιν ὑπερφιάλοισι μετηύδα·
"Κλῦτε μοι, μνηστῆρες ἀγήνορες, ὄφρα τι εἴπω
μοῖρα μὲν ἤδη ξείνῳ ἔχει πάλαι· ὡς ἐπέοικεν,
ἴσην· οὐ γὰρ καλὸν ἀτιμάζειν οὐδὲ δίκαιον
ξείνους Τηλεμάχου, ὅς κεν τάδε δώματ' ἵκῃαι· 395
ἀλλ' ἄγε οἱ καὶ ἐγὼ δώω ξείνιον, ὄφρα καὶ αὐτὸς
ἠὲ λουτροχόῳ δοῖ γείρας τό τῳ ἄλλῳ
ἔμμορε, οἱ κατὰ δῶμαθ' Ὀδυσσῆος θείοιο."
Ὣς εἰπὼν ἔρριψε βοὸς ποδὸς χεῖρι παχείῃ

[1] θεσπεσίοισι: πατρὸς δόξῃ.

so to his speech. For Zeus, son of Cronos, did not suffer it; else would we one now have avenged him in the hall, ere ever he reached to our lineage here.

So spoke Antinous; but Telemachus paid no heed to his words. Meanwhile the heralds were leading through the city the hecatomb of the gods, and the long-haired Achaeans gathered together beneath a shady grove of Apollo, the archer god.

But when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. And to Odysseus, godlike, they served out a portion equal to that which they received themselves, for so Telemachus commanded, the dear son of divine Odysseus.

But the proud women Athene would in no wise suffer to abstain from utter outrage, that pain might sink yet deeper into the heart of Odysseus, son of Laertes. There was among the women a man with his heart set on lawlessness; Melanthos was his name, and in Same was he born; he, tending for wealth to his beloved women, the wife of Odysseus that had long been gone. He it was who now spoke among the naughty women:

"Hear me, ye proud women, that I may say somewhat. A portion has the stranger long had an equal portion as to meat, for it is not well, nor just to rob of their due the guests of Telemachus, whomsoever he be that comes to this house. Nay, come! I too will give him a stranger's gift, that he in turn may give a present either to the bath-woman or to some other of the slaves who are in the house of godlike Odysseus."

So saying, he hurled with strong hand the hoof of

καίμενον δε κανόνα λαβων· ὁ δ' ἀλείατ' Ὀδυσεὺς 300
ἦκα παρακλίνας κεφαλὴν, μείδησε δε θυμῷ
καρδίῃ μαλα τοιον· ὁ δ' εὐξάμενος βαλε τοῖχον.
Κτησίππος δ' ἄρα Τηλέμαχον πρηνέα μυθῳ
"Κτήσιππ', ἦ μαλα τοι τόδε κέρδιον ἐκλετο θυμῷ
εἰς ἱβαλες τὸν ξεῖνον· ἀλείατο γαρ βέλος αὐτοῦ. 305
ἦ γαρ κεν σε μέσον βαλον ἐγχεϊ ὀξυοεντι,
καὶ κέ τοι ἀντ' γάμοιο πατηρ τάφον ἀμφεπονείτο
ἐνθάδε. τῷ μή τις μοι ἀνεκτέος ἐν δήμῳ
φαινέτω· ἤδη γὰρ τοιον καὶ εἴδεα ἕκαστα,
ἐσθλά τε καὶ τὰ χέρηα· πάρος δ' ἔτι νήπιος ἦα. 310
ἀλλ' ἔμπης τάδε μὲν καὶ τέτλαμεν εἰνοροόντες,
μηλα σφαζόμενον οἰνοῦ τε πινομένοιο
καὶ σίτου· χαλεπὸν γὰρ ἐρύκακεειν ἔργα πολλοῦ.
ἀλλ' ἄγε μητέτι μοι κακὰ ῥέζετε δυσμενεοντες·
εἰ δ' ἤδη μ' αὐτὸν κτεινεν μακαιρετε χαλκῷ, 315
καὶ κε τό βουλοίμην, καὶ κεν πολυ κέρδιον εἴη
τεθνάμεν ἢ τάδε γ' αἰεν ἀνείκεα ἔργ' ὁρᾶσθαι,
ξεινοὺς τε στυφελιζομενους δμῳας τε γυναῖκας
ρυστάζοντας ἀεικέλιως κατὰ δωματα καλα."
Ὣς ἔφατ', αὐ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 320
ἐψὲ δε δη μετεειπε Δαμαστορίδης Ἀγέλαος·
"Ὦ φίλοι, οὐκ ἂν δὴ τις ἐπὶ ῥηθεντι δικαιῳ
ἀντιβιοις ἐπέεσσι κεκαθαρτόμενος χαλεπαινοι·
μήτε τι τον ξεινον στυφελιζετε μητε τιν' ἄλλον
ἑμεων, οἳ κατὰ δωματ' Ὀδυσσῆος θείοιο 325
Τηλεμαχῳ δέ κε μυθον ἐγὼ καὶ μητέρι φαιην
ἤτιον, εἰ κφαιν κραδιῃ ἔδοι ἀμφοτεροιν.

an ox, taking it up from the basket where it lay. But Odysseus avoided it with a quick turn of his head, and in his heart he smiled a right grim and bitter smile, and the ox's hoof struck the wall but wall. Then Telemachus rebuked Ctesippos, and said:

"Ctesippos, verily this thing fell out more to thy soul's profit. Thou didst not smite the stranger, for he himself avoided thy missile, else surely would I have struck thee through the midriff with my sharp spear, and instead of a wedding feast thy father would have been housed with a funeral feast in this land. Wherefore let no man, I warn you, make a show of frowardness in my house, for now I mark and understand all things, the good and the evil, whereas heretofore I was but a child. But none the less we still endure to see these deeds, while sheep are slaughtered, and wine drunk, and bread consumed, for hard it is for one man to restrain many. Yet come, no longer work me harm of your evil wills. But if you are minded even now to slay me myself with the sword, even that would I choose, and it would be better far to die than continually to behold these shameful deeds, strangers mishandled and men dragging the handmaidens in shameful fashion through the fair halls."

So he spoke, and they were all hushed in silence, but at last there spoke among them Agelaus, son of Damastor:

"Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more the stranger nor any of the slaves that are in the house of divine Odysseus. But to Telemachus and his mother I would speak a gentle word, if perchance it may find

ἔφρα μὲν ὑμῖν θυμὸς ἐνὶ στήθεσσιν ἐώλπει
νοστήσειν Ὀδυσῆα πολυφρονα δῖε ἑωικώς,
τοφρ' οὔ τις νεμεσᾶ μνηστήρων τ' ἠν ἰσχεμεναί τε 230
μνηστῆρας κατὰ δῶματ', ἐπεὶ τόδε κέρσιον ἦεν,
εἰ νόστησ' Ὀδυσεὺς καὶ ἐπόψεται ἵκετο δῶμα
νῦν δ' ἤδη τόδε δῆλον, ὅ τ' οὐκέτι νόστιμος ἐστιν,
ἀλλ' ἄγε, σῇ τάδε μητρὶ παραζόμενος καταλέξον,
γήμασθ' ὅς τις ἄριστος ἀνὴρ καὶ πλεῖστα πόροιτο, 235
ὄφρα σὺ μὲν χαίρων πατρωια πάντα νέμῃαι,
ἔσθων καὶ πίνων, ἡ δ' ἄλλου δῶμα κομίζῃ."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Οὐ μὰ Ζῆν', Ἀγέλαε, καὶ ἄλγεα πατρὸς ἐμοῖο,
ὅς ποτ' τῆλ' Ἰθάκης ἢ ἐφθίται ἢ ἀλάληται, 240
οὔ τι διατριβὰς μητρὸς γάμον, ἀλλὰ κελεύω
γήμασθ' ᾧ κ' ἐθέλῃ, πόρι δ' ἄσπετα δῶρα διδοῦμι.
αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάροιο διέσθαι
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειεν."

Ὣς φάτο Τηλέμαχος· μνηστῆρσι δὲ Παλλὰς Ἀθήνη
ἄσβεστον γέλω ὦρσε, παρεπλάγξεν δὲ νόημα. 245
αἱ δ' ἤδη γναθμοῖσι γελοίων ἀλλοτρίοισιν,
αἱμοφόρυκτα δὲ δὴ κρέα ἤσθιον· ὄσσε δ' ἄρα σφέων
δακρυόφιν πίμπλαντο, γόων δ' ὠίετο θυμός
οἶσι δὲ καὶ μετέειπε θεοπροπέων θεοειδής· 250
"Ἄ δειλοί, τί κακὸν τόδε πάσχετε, νυκτὶ μὲν ὑμέων
ἠλύθατε κεφαλαί τε πρόσωπά τε νέρθε τε γοῦνα,

---

[1] The portents here mentioned—both those narrated as caused by the interposition of Athene and those uttered in the prophetic vision of Theoclymenus—are familiar from the

favour in the minds of both. So long as the hearts in your breasts had hope that wise Odysseus would return to his own house, so long there was no ground for blame that you waited, and restrained the wooers in your halls, for this was the better course, had Odysseus returned and come back to his house. But now this is plain, that he will return no more. Nay then, come, sit by thy mother and tell her this same, that she must wed him whosoever is the best man, and who offers the most gifts, to the end that thou mayest enjoy in peace all the heritage of thy fathers, eating and drinking, and that she may keep the house of another.

Then wise Telemachus answered him: "Nay, by Zeus, Ageiaos, and by the woes of my father, who somewhere far from Ithaca has perished or is wandering, in no wise do I delay my mother's marriage, but I bid her wed what man she will, and I offer besides gifts past counting. But I am ashamed to drive her forth from the hall against her will by a word of compulsion. May God never bring such a thing to pass."

So spoke Telemachus, but among the wooers Pallas Athene roused unquenchable laughter, and turned their wits awry. And now they laughed with alien lips, and all bedabbled with blood was the flesh they ate, and their eyes were filled with tears and their spirits set on wailing. Then among them spoke godlike Theoclymenus:

"Ah, wretched men, what evil is this that you suffer? Shrouded in night are your heads and your faces and your knees beneath you, kindled is the

signs and folk poetry of various peoples as indicative of death and destruction.

αἰμωγὴ δὲ δόμοι τε, δεδασμένοι δὲ παρειαί,
αἵματι δ' ἐρυθαίνεται τοῖχοι καλά τε μεσόδμαι·
εἰκοστὸς δὲ πλέον προόδυρον, πλείη δὲ καὶ αὐλή, 250
ἱμείρων Ἀιδόσδε νυὸς ἧς φόον· πίλνει δὲ
οὐρανοῦ ἐξαπολόλε, κακὴ δ' ἐπιδέρομεν ὀχλὸς."
"Ὣς ἐφαθ', οἱ δ' ἄρα πάντες ἐν αὐτῷ ἦδε γελάσσαν
τοῖσιν δ' Εὐρυμάχος, Πολυβοῦς παῖς, ἤρχ' ἀγορεύειν·
"Ἀφραίνει ξεῖνος νέον ἐλθὼν αἰληλουθώς 260
ἄλλα μὲν αἴψα, νέοι, δόμον ἐκτιμήσασθαι θύραζε
εἰς ἀγορὴν ἐλθόντα, ἐπεὶ τάδε πάντα ἔοικεν."
Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
"Εὐρυμάχ', εἴ τί σ' ἄνωγε ἐμοὶ παρμένοι ἐπιζεῦξαι
οἶοί μοι ὀφθαλμοί τε καὶ οἶτα καὶ ποδὲς ἄμφω 265
καὶ νόος ἐν στήθεσσι τετυγμένος οἴδε ἄνωγε
τοῖς ἐξεῖμι θύραζε, ἐπεὶ νόος κακὸν ὕμμιν
ἐρχομένοιο, τό κεν οὔ τις ὑπεκφύγοι οὐδ' ἀλεύαιτο
μνηστῆρων· οἳ δῶμα κατ' ἀντίθεον Ὀδυσῆος
αὖτοσχεδὸν ὑβρίζοντες ἀτασθαλα μηχανάασθε." 270
"Ὣς εἰπὼν ἐξ ἦλθε δόμων οὐ νωμησάντων,
ἷκτο δ' ἐς Πειραιόν, ὁ μὲν προφόων ὑπέδεκτο.
μνηστῆρες δ' ἄρα πάντες ἐς ἀλλήλους ὁρόωντες
Τηλέμαχον ἐρέθιζον, ἐπὶ ξείνοις γελόωντες·
ὧδέ τις εἰπεσκέν νέον ὑπαρφορεόντων· 275
"Τηλέμαχ', οὐ τις σεῖο κακοξεινώτερος ἄλλος·
εἶον μὲν τόνδε τοῦτον ἔχεις ἐπιμάστορα λύχνον,
εἶτον καὶ εἶνον κεχρημένον, οὐδέ τι ἔργων
ἔμπαιον οὐδὲ βίης, ἀλλ' αὖτως ἄχθος ἀρούρης.
ἄλλος δ' αὖτέ τε οὗτος ἀνάστη μαντεύεσθαι· 280

sound of wailing, bathed in tears are your cheeks, and sprinkled with blood are the walls and the fair rafters. And full of ghosts is the porch and full the court, of ghosts that hasten down to Erebus beneath the darkness, and the sun has perished out of heaven and an evil mist hovers over all.

So he spoke, but they all laughed merrily at him. And among them Eurymachus, son of Polybus, was the first to speak:

"Mad is the stranger that has newly come from abroad. Quick, ye youths, convey him forth out of doors to go his way to the place of assembly, since here he finds it like night."

Then godlike Theoclymenus answered him: "Eurymachus, in no wise do I bid thee give me guides for my way. I have eyes and ears and my two feet, and a mind in my breast that is in no wise meanly fashioned. With these will I go forth out of doors, for I mark evil coming upon you which not one of the wooers may escape or avoid, of all you who in the house of godlike Odysseus insult men and devise wicked folly."

So saying, he went forth from the stately halls and came to Piraeus, who received him with a ready heart. But all the wooers, looking at one another, sought to provoke Telemachus by laughing at his guests. And thus would one of the proud youths speak:

"Telemachus, no man is more unlucky in his guests than thou, seeing that thou keepest such a filthy vagabond as this man here, always wanting bread and wine, and skilled neither in the works of peace nor those of war, but a mere burden of the earth. And this other fellow again stood up to

ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
τοὺς ξείνους ἐν νηῒ πολυκληΐδι βαλόντες
ἐς Σικελοὺς πέμψωμεν, ὅθεν κέ τοι ἄξιον ἄλφοιν."[1]
Ὣς ἔφασαν μνηστῆρες· ὁ δ' οὐκ ἐμπάζετο μύθων,
ἀλλ' ἀκέων πατέρα προσεδέρκετο, δεγμενος αἰεί, 385
ὁππότε δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει.
Ἡ δὲ κατ' ἄντηστιν θεμένη περικαλλέα δίφρον
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια,
ἀνδρῶν ἐν μεγάροισιν ἑκάστου μῦθον ἄκουεν.
δεῖπνον μὲν γάρ τοί γε γελοίωντες τετύκοντο 390
ἡδύ τε καὶ μενοεικές, ἐπεὶ μάλα πόλλ' ἱέρευσαν·
δόρπου δ' οὐκ ἄν πως ἀχαρίστερον ἄλλο γένοιτο,
οἷον δὴ τάχ' ἔμελλε θεὰ καὶ καρτερος ἀνὴρ
θησέμεναι· πρότεροι γὰρ ἀεικέα μηχανόωντο.

[1] ἄλφων Bekker : ἄλφοι MSS.

prophesy. Nay, if thou wouldst hearken to me it would be better far: let us fling these strangers on board a benched ship, and send them to the Sicilians, whence they would bring[1] thee in a fitting price."

So spake the wooers, but he paid no heed to their words. Nay, in silence he watched his father, ever waiting until he should put forth his hands upon the shameless wooers.

But the daughter of Icarius, wise Penelope, had set her beautiful chair over against them, and heard the words of each man in the hall. For they had made ready their meal in the midst of their laughing, a sweet meal, and one to satisfy the heart, for they had slain many beasts. But never could meal have been more graceless than a supper such as a goddess and a mighty man were soon to set before them. For unprovoked they were contriving deeds of shame.

[1] ἄλφοιν (i.e. ἄλφοιμεν) is a conjecture of Bekker's; the plural verb is demanded by the sense. Others change τοὺς ξείνους in line 382 to τὸν ξεῖνον. It seems impossible to assume "the sale" as subject to ἄλφοι.

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
εἰς ἰδυῖαν, περιφρονεῖν Πηνελόπειαν,
τόξον μνηστῆρσιν θεμεν πολιόν τε σίδηρον
ἐν μεγάροις Ὀδυσῆος, ἄεθλα καὶ φόνου ἀρχήν.
βῆ δ' ἐς ὑψηλὴν ὑπερῴοιο βήσετο οἶο δόμοιο, 5
εἷλετο δὲ κληῖδ' εὐκάμπτου χειρὶ παχείῃ
καλὴν χαλκείην· ἐν δὲ ἐλεφαντόεν ἐνῆεν.
βῆ δ' ἰέναι θαλάμοιο σὺν ἀμφιπόλοισι γυναιξίν
ἔνθα τότ' ἔνθα δὲ οἱ πειμήλια κείνα ἄνακτος,
χαλκός τε χρυσός τε πολυάμητόν τε σίδηρος. 10
ἔνθα δὲ τόξον κείνο πολυστόνου ἠδὲ φαρέτρη
ἰοδόκος, πολλοὶ δ' ἐνεσαν ἀστυφέλικτοι ὀϊστοί,
δῶρα τά οἱ ξείνος Λακεδαίμων δῶκε τυχήσας
Ἴφιτος Εὐρυτίδης, ἀθανάτοισι ἀθάνατοισι.
τῷ δ' ἐν Μεσσήνῃ ξυμβλήτω ἀλλήλοιν 15
οἴκῳ ἐν Ὀρτιλόχοιο βαιφόρονος· ἦ τοι Ὀδυσεὺς
ἦλθε μετὰ χρέος, τό ῥ' οἱ πᾶς δῆμος ὀφέλλει·
μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἀνδρες ἔειραν
νηυσὶ πολυκλείσιν τρηκόσι' ἠδὲ νομῆας
τῶν ἕνεκ' ἐξείσην πολλὴν εἰς ἦλθεν Ὀδυσεὺς 20
παῖδος ἔτι· πρὶν γὰρ ἧεν πατὴρ ἄλλοι τε γεραιοί.
Ἴφιτος αὖ τόθ' Ἵππου ἐδίζητο, οἱ οἱ ἄλοντο
δυώδεκα θήλειαι, ἐπὶ δ' ἡμιόνοι ταλεργοί·

[1] χαλκείην χρυσείην.

BOOK XXI

But the goddess, flashing-eyed Athene, put it into the heart of the daughter of Icarius, wise Penelope, to set before the wooers in the hall of Odysseus the bow and the grey iron, to be a contest and the beginning of death. She climbed the high stairway to her chamber and took the bent key in her strong hand—a goodly key of bronze, and on it was a handle of ivory. And she went her way with her handmaidens to a store-room, far remote, where lay the treasures of her lord, bronze and gold and iron, wrought with toil. And there lay the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings—gifts which a friend of Odysseus had given him when he met him once in Lacedaemon, even Iphitus, son of Eurytus, a man like unto the immortals. For they two had met one another in Messene in the house of wise Ortilochus. Odysseus verily had come to exact a debt which the whole people owed him, for the men of Messene had lifted from Ithaca in their benched ships three hundred sheep and the shepherds with them. It was on an embassy in quest of these that Odysseus had come a far journey while he was but a youth, for his father and the other elders had sent him forth. And Iphitus, on his part, had come in search of twelve brood mares, which he had lost, with sturdy mules at the teat, but to him

αἶ δή οἱ καὶ ἔπειτα φόνος καὶ μοῖρα γένοντο,
ἐπεὶ δὴ Διὸς υἱὸν ἀφίκετο κοιρανέοντα,
φῶθ' Ἡρακλῆα, μεγάλων ἐπιειστορα ἔργων,
ὃς μιν ξεῖνον ἐόντα κατέκτανεν ἐν οἴκῳ,
σχέτλιος, οὐδὲ θεῶν ὄπιν ᾐδεσατ' οὐδὲ τράπεζαν,
τὴν ἧς οἱ παρέθηκεν· ἔπειτα δὲ πέφνε καὶ αὐτόν,
ἵππους δ' αὐτὸς ἔχε κρατερωνύχας ἐν μεγάροισι.
τὰς ἑλεῶν Ὀδυσῆι συνήντετο, δῶκε δὲ τόξον,
τὸ πρὶν μὲν β' ἔφορει μέγας Εὔρυτος, αὐτὰρ ὁ παῖδι
κάλλιπ' ἀποθνήσκων ἐν δώμασιν ὑψηλοῖσι.
τῷ δ' Ὀδυσεὺς ξίφος ὀξὺ καὶ ἄλκιμον ἔγχος ἔδωκεν,
ἀρχὴν ξεινοσύνης προσκηδέος· οὐδὲ τράπεζῃ
γνωτὴν ἀλλήλων· πρὶν γὰρ Διὸς υἱὸς ἔπεφνεν
Ἶφιτον Εὐρυτίδην, ἀντιάσελον ἀθανάτοισιν,
ὃς οἱ τόξον ἔδωκε. τὸ δ' οὔ ποτε δῖος Ὀδυσσεὺς
ἐρχόμενος πολεμόνδε μελαινάων ἐπὶ νηῶν
ᾤκειτ', ἀλλ' αὐτοῦ μνῆμα ξείνοιο φίλοιο
κεῖτο[1] ἐνὶ μεγάροισι, φόρει δέ μιν ἥς ἐπὶ γαίης
Ἦ δ' ὅτε δὴ θαλάμου τοῦ ἀφίκετο διὰ γυναικῶν
οὐδόν τε δρύινον προσέβησετο, τόν ποτε τέκτων
ξέσσεν ἐπισταμένως καὶ ἐπὶ σταθμὴν ἴθυνεν,
ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινάς,
αὐτίκ' ἄρ' ἥ γ' ἱμάντα θοῶς ἀπέλυσε κορωνῆς,
ἐν δὲ κληῖδ' ἧκε, θύρεων δ' ἀνέκοπτεν ὀχῆας

[1] κέκευθ' θέκευθ'

---

[1] Others render "was an accomplice in monstrous deeds."
[2] On the inside of the door was a bar or bolt to which a thong was attached. This thong passed through a hole in

thereafter did they bring death and doom, when he came to the stout hearted son of Zeus, the man Heracles, who well knew[1] deeds of daring, for Heracles slew him, his guest though he was in his own house, ruthlessly, and had regard neither for the wrath of the gods nor for the tables which he had set before him, but slew the man thereafter, and himself kept the stout hoofed mares in his house. It was while asking for these that Iphitus met Odysseus, and gave him the bow, which of old great Eurytus had been wont to bear, and had left at his death to his son in his lofty house. And to Iphitus Odysseus gave a sharp sword and a mighty spear, at the beginning of loving friendship, yet they never knew one another at the tables, for ere that might be the son of Zeus had slain Iphitus, son of Eurytus, a man like unto the immortals, who gave Odysseus the bow. This bow goodly Odysseus, when going forth to war, would never take with him on the black ships, but it lay in his halls at home as a memorial of a dear friend, and he carried it in his own hand.

Now when the fair lady had come to the store-room, and had stepped upon the threshold of oak, which of old the carpenter had skilfully planed and made straight to the line—thereon had he also fitted door-posts, and set on them bright doors—straightway she quickly loosed the thong[1] from the handle and thrust in the key, and with sure aim shot

the door, and, when the door was closed from the outside, served as a means of drawing the bolt into place; the thong was then fastened to a hook. To open the door from without the thong was first unfastened and then the bolt was forced back by the key, which presumably fitted the slot in the bolt with nicety; hence the pursuit "with sure aim."

[illegible]

[illegible]

[illegible]

back the bolts. And as a bull bellows when grazing in a meadow, even so bellowed the fair doors, smitten by the key, and quickly they flew open before her. Then she stepped upon the high floor, where the chests stood in which fragrant raiment was stored, and stretched out her hand from thence and took from its peg the bow together with the bright case which surrounded it. And there she sat down and laid the case upon her knees and wept aloud, and took out the bow of her lord. But when she had had her fill of tearful wailing, she went her way to the hall, to the company of the lordly wooers, bearing in her hands the back bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings. And by her side her maidens bore a chest, wherein lay abundance of iron and bronze, the battle-gear of her lord. Now when the fair lady reached the wooers, she stood by the door-post of the well-built hall, holding before her face her shining veil, and a faithful handmaid stood on either side of her. Then straightway she spoke among the wooers, and said:

"Hear me, ye proud wooers, who have beset this house to eat and drink ever without end, since its master has long been gone, nor could you find any other plea to urge, save only ye desiring to wed me and take me to wife. Nay, come now, ye wooers, since this is shewn to be your prize,[1] I will set before you the great bow of divine Odysseus, and whosoever shall most easily string the bow in his hands and shoot an arrow through all twelve axes, with him will I go, and forsake the house of my wedded life, a house most fair and filled with livelihood, which methinks I shall ever remember even in my dreams."

[1] The means herself, not the bow; cf. 108.

*Ὣς ἄρα οἱ μὲν ἔπειτα [illegible]
[illegible]
[illegible]
[illegible]

So she spoke and bade Eumaeus, the good swineherd, set for the wooers the bow and the grey iron. And bursting into tears, Eumaeus took them and laid them down, and in another place the neatherd wept, when he saw the bow of his lord. Then Antinoos reviled them, and spoke and addressed them:

"Foolish boors, who mind only the things of the day! Wretched pair, why now do you shed tears, and trouble the soul in the breast of the lady whose heart even as it is lies low in pain, seeing that she has lost her dear husband? Nay, sit and feast in silence, or else go forth and weep, and leave the bow here behind as a deadly[1] contest for the wooers, for not easy methinks, is this polished bow to be strung. For there is no man among all these here such as Odysseus was, and I myself saw him. For I remember him, though I was but a child."

So he spoke, but the heart in his breast hoped that he would string the bow and shoot an arrow through the iron. Yet verily he was to be the first to taste of an arrow from the hands of noble Odysseus, whom then he, as he sat in the hall, was dishonouring, and urging on all his comrades.

Then among them spoke the strong and mighty Telemachos: "Lo now, of a truth Zeus son of Kronos has made me witless. My dear mother, for all that she is wise, declares that she will follow another lord, forsaking this house, yet I laugh, and am glad with a witless mind. Come then, ye wooers, since this is shewn to be your prize, a lady, the like of whom is not now in the Achaean land, no, not in sacred Pylos, nor in Argos, nor in Mycenae, nor yet in Ithaca itself, nor in the dark mainland. Nay, but of yourselves you know this—what need have I to praise my

[1] Others render "deadly" or "terrible", but see Monro.

ἀλλ' ἄγε μὴ μίνυνθα παρείλκετε μηδ' ἔτι τόξον
δηρὸν ἀποστρωπᾶσθε τανυστύος, ὄφρα ἴδωμεν,
καὶ δέ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην
εἰ δέ κεν ἐντανύσω διοιστεύσω τε σιδήρου,
οὐ κέ μοι ἀχνυμένῳ τάδε δώματα πότνια μήτηρ 115
λείπει ἅμ' ἄλλῳ ἰοῦσ', ὅτ' ἐγὼ κατοπισθε λιποιμην
οἶος τ' ἤδη πατρὸς ἀέθλια κάλ' ἀνελέσθαι."
Ἦ καὶ ἀπ' ὤμοιιν χλαῖναν θέτο φοινικόεσσαν
ὀρθοῦ ἀναΐξας, ἀπὸ δὲ ξιφος ὀξὺ θέτ' ὤμων.
πρῶτον μὲν πελέκεας ἐπήγνυν, διὰ τάφρον ὀρύξας 120
πᾶσι μίαν μακρήν, καὶ ἐπὶ στάθμην ἴθυνεν,
ἀμφὶ δὲ γαῖαν ἔναξε· θαφος δ' ἕλε πάντας ἰδόντας,
ὡς εὐκοσμίας στῆσε· πάρος δ' οὐ πώ ποτ' ὀπωπεις.
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου πειρήτιζε.
τρὶς μὲν μιν πελέμιξεν ἐρυσσέσθαι μενεαίνων, 125
τρὶς δὲ μεθῆκε βίης, ἐπιελπόμενος τό γε θυμῷ,
νευρὴν ἐντανύειν διοιστεύσειν τε σιδήρου.
καὶ νύ κε δὴ ῥ' ἐτάνυσσε βίῃ τὸ τέταρτον ἀνέλκων,
ἀλλ' Ὀδυσεὺς ἀνένευε καὶ ἔσχεθεν ἱέμενός περ.
τοῖς δ' αὖτις μετέειφ' ἱερὴ ἰς Τηλεμάχοιο· 130
"Ὦ πόποι, ἦ καὶ ἔπειτα κακος τ' ἔσομαι καὶ ἀκεικής,
ἠὲ νεώτερος εἰμι καὶ οὔ πω χερσὶ πεποιθα
ἔνδρ' ἀπαμυνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
ἀλλ' ἄγεθ', οἵ περ ἐμεῖο βίῃ προφερέστεροί ἐστε,
τόξου πειρήσασθε, καὶ ἐκτελέωμεν ἀέθλον." 135
Ὣς εἰπὼν τόξον μὲν ἀπὸ ἑο θῆκε χαμᾶζε,

another? Come then, put not the matter aside with excuses, nor any more turn away too long from the drawing of the bow, that we may see the issue. Yea, and I would myself make trial of yon bow. If I shall string it and shoot an arrow through the iron, it will not vex me that my honoured mother should leave this house and go along with another, seeing that I should be left here alone now to wield the goodly battle gear of my father."

With this he flung the scarlet cloak from off his back, and sprang up erect, and he laid his sharp sword from off his shoulders. First then he set up the axes, when he had dug a trench, one long trench for all, and made it straight to the line, and about them he stamped in the earth. And amazement seized all who saw him, that he set them out so orderly, though before he had never seen them. Then he went and stood upon the threshold, and began to try the bow. Thrice he made it quiver in his eagerness to draw it, and thrice he ceased his effort, though in his heart he hoped to string the bow and shoot an arrow through the iron. And now at the last he would happy have strung it in his might, as for the fourth time he sought to draw up the string, but Odysseus nodded in dissent, and checked him in his eagerness. Then the strong and mighty Telemachus spoke among them again:

"Out on it, even in days to come shall I be a coward and a weakling, or else I am too young, and have not yet trust in my might to defend me against a man, when one wages wroth without a cause. But, come now, you that are mightier than I, make trial of the bow, and let us end the contest."

So saying, he set the bow from him on the ground,

κλίνας κολλητῇσιν ἐΰξεστῃς σανίδεσσιν,
αὐτοῦ δ' ἀκὺ βέλος καλῇ προσέκλινε κορώνῃ,
ἄψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.
Τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός· 140
"Ὄρνυσθ' ἑξείης ἐπιδέξια πάντες ἑταῖροι,
ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει."
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
Λειώδης δὲ πρῶτος ἀνίστατο, Οἰνοπος υἱός,
ὃ σφι θυοσκόος ἔσκε, παρὰ κρητῆρα δὲ καλὸν 145
ἷζε μυχοίτατος αἰεὶ· ἀτασθαλίας δέ οἱ οἴῳ
ἐχθραὶ ἔσαν, πᾶσιν δὲ νεμέσσα μνηστήρεσσιν
ὃς ῥα τότε πρῶτος τόξον λάβε καὶ βέλος ὠκύ.
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου πειρήτιζεν,
οὐδέ μιν ἐντάνυσε· πρὶν γὰρ κάμε χεῖρας ἀνέλκων 150
ἀτρίπτους ἀπαλάς· μετὰ δὲ μνηστῆρσιν ἔειπεν
"Ὦ φίλοι, οὐ μὲν ἐγὼ τανύω, λαβέτω δὲ καὶ ἄλλος.
πολλοὶς γὰρ τόδε τόξον ἀριστῆας κικάδησει
θυμοῦ καὶ ψυχῆς, ἐπεὶ ἢ πολὺ φέρτερόν ἐστι
τεθνάμεν ἢ ζώοντας ἁμαρτεῖν, οὔθ' ἕνεκ' αἰεὶ 155
ἐνθάδ' ὁμιλέομεν, ποτιδέγμενοι ἤματα πάντα.
νῦν μέν τις καὶ ἔλπετ' ἐνὶ φρεσὶν ἠδὲ μενοινᾷ
γήμαι Πηνελόπειαν, Ὀδυσσῆος παράκοιτιν.
αὐτὰρ ἐπὴν τόξου πειρήσεται ἠδὲ ἴδηται,
ἄλλην δή τιν' ἔπειτα Ἀχαιϊάδων εὐπέπλων 160
μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα
γήμαιθ' ὅς κε πλείστα πόροι καὶ μόρσιμος ἔλθοι."
Ὣς ἄρ' ἐφώνησεν καὶ ἀπὸ ὁο τόξον ἔθηκε,

leaning it against the jointed, polished door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down again on the seat from which he had risen.

Then Antinoos, son of Eupeithes, spoke among them: "Rise up in order, all you of our company, from left to right, beginning from the place where the cup-bearer pours the wine.

So spoke Antinoos, and his word was pleasing to them. Then first arose Leiodes, son of Oenops, who was their soothsayer, and ever sat by the fair mixing-bowl in the innermost part of the hall; deeds of wanton folly were hateful to him alone, and he was full of indignation at all the wooers. He it was who now first took the bow and swift arrow, and he went and stood upon the threshold, and began to try the bow; but he could not string it. Ere that might be his hands grew weary, as he sought to draw up the string, his unworn delicate hands; and he spoke among the wooers:

"Friends, it is not I that shall string it; let another take it. For many princes shall this bow rob of spirit and of life, since verily it is better far to die than to live on and fail of that for the sake of which we ever gather here, waiting expectantly day after day. Now many a man even hopes in his heart and desires to wed Penelope, the wife of Odysseus; but when he shall have made trial of the bow, and seen the outcome, thereafter let him woo some other of the fair-robed Achaean women with his gifts, and seek to win her, then should Penelope wed him who offers most, and who comes as her fated lord."

So he spoke, and set the bow from him, leaning it

κλισίας εἰλήλουθε τὸ ξίφεσι νωμήσασθαι,
αὐτὰρ ἔπειτα μάλα πολὺ πρόσθεν λέων ἐνόησεν, 160
ἐν δ' αὐτῷ κεῖτο δύο δίζυγε νωμεσσήτω.
Ἀντίνοος δ' ἐπόησεν ἔπος τ' ἔφατ' ἐν τ' ἐνόησεν·
"Ἀμφίνομε, ἦτοι σε ἔπος φύγον ἔρκος ὀδόντων,
ἔμπαν τ' ἀγορήσασθαι τε μνηστήσασθαί τε τ' ἀνάγκη—
ἢ ἔν τοῦτο γε τοῦτο ἀρήστιον ἀνδράσι πάσι 170
θυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σὺ τανύσσαι.
οὐ γὰρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ
εἶναι τ' ἀγορῆσι θεοῖσ τ' ἐμπάσσαι καὶ ἐπέεσσιν·
ἀλλ' ἄλλοι τανύουσι τάχα μνηστῆρες ἐν ἀγορῇ."
Ὣς ἔφατο, καὶ ῥ' ἐκέλευσε Μελανθίου αἰγοβοτάων
"Ἄνοιξ δή, τάχα οἶκον ἐπὶ μεγάλοιο, Μελανθεῦ, 175
πάρ δὲ τιθεὶς δίφρον τε μέγαν καὶ πάχος ἐπ' αὐτοῦ,
ἐκ δὲ σύεσσιν ἔνεικε μέγαν τροχὸν ἐκ δόμου ἔντος,
ἔφρα τοι θαλπώμεσθα καὶ ἐκτελέωμεν ἐλόβου." 180
Ὣς ἔφαθ', ὁ δ' ἀΐων ἀνέῳξε Μελανθίος ἀκάμαντον πυρ,
πάρ δὲ φέρων δίφρον θῆκεν καὶ πάχος ἐπ' αὐτοῦ,
ἐκ δὲ σύεσσιν ἔνεικε μέγαν τροχὸν ἐκ δόμου ἔντος
τῷ ῥα τοι θαλπώμεσθ' ἐπιμάρψαντ' ἐπ' ἐόντα·
ἐντύνοντο, πολλὸν δὲ βοὸς ἐνέδυνεν ἔρανος 185
Ἀντίνοος δ' ἐν ἔπειτα καὶ ἐξοχος θεοειδὴς,
ἀρχὸς μνηστήρων· ἀρετῇ δ' ἔνεν ἦεν ἄριστος.
τῷ δ' ἐξ οἴνου βῆσαν ἐμαρτοπόωντες ἐπ' ἄμφω
βοῦνοδε πὸν ἀνέφορβον· Ὀδυσσεὺς θεῖος
ἐκ δ' αὐτοῦ μετὰ τοῦ δόμον ἔλυθε διὸς Ὀδυσσεύς· 190
ἀλλ' ἔτι δὴ ῥ' ἐνὸς θύρσου ἔκαν νῶϊ καὶ αὐλῆς,
φθέγξαντο τε φῶτ' ἔπεσσι πρηνέα με λιχιόωντ'

against the jointed, polished door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down on the seat from which he had risen. But Antinous rebuked him, and spoke, and addressed him: "Leiodes, what a word has escaped the barrier of thy teeth, a dread word and grievous! I am angered to hear it, if forsooth this bow is to rob princes of spirit and of life, because thou art not able to string it. For, I tell thee, thy honoured mother did not bear thee of such strength as to draw a bow and shoot arrows, but others of the lordly wooers will soon string it."

So he spoke, and called to Melanthius, the goatherd: "Come now, light a fire in the hall, Melanthius, and set by it a great seat with a fleece upon it, and bring forth a great cake of the fat that is within, that we youths may warm the bow, and anoint it with fat, and so make trial of it, and end the contest."

So he spoke, and Melanthius straightway rekindled the unwearied fire, and brought and placed by it a great seat with a fleece upon it, and he brought forth a great cake of the fat that was within. Therewith the youths warmed the bow, and made trial of it, but they could not string it, for they were far lacking in strength.

Now Antinous was still persisting and godlike Eurymachus, leaders of the wooers, who were far the best in valiance; but those other two had gone forth both together from the hall, the neatherd and the swineherd of divine Odysseus, and after them Odysseus himself went forth from the house. But when they were now outside the gates and the court, he spoke and addressed them with gentle words:

"Βουκολε καὶ σύ, συφορβέ, ἔτος τί σε μυθησαίμην,
ἢ αὐτὸς κεύθω φάσθαι δέ με θυμὸς ἀνώγει.
ποῖοι τ' εἰν' Ὀδυσῆι ἀμύνεμεν, εἰ ποθεν ἔλθοι 135
ὧδε μαλ' ἐξ ἀπίστου καὶ τις θεὸς αὐτὸν ἐνείκαι;
ἢ κε μνηστῆρεσσιν ἀμύνοιτ' ἢ Ὀδυσῆι,
εἴ κεν δ' ἔστι ἑμεῖο κραδίη θυμός τε κελεύει."

Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκολος ἀνὴρ
"Ζεῦ πάτερ, εἰ γὰρ τοῦτο τελευτήσειας ἐελδωρ, 200
ὡς ἔλθοι μὲν εἴκοσε ἀνὴρ, ἀναγοι δε ἑ δαιμων
γνοιης χ' οἷη ἐμὴ δυναμις καὶ χεῖρες ἕπονται."

Ὠς δ' αὖτως Εὔμαιος ἐπευχετο πᾶσι θεοῖσι
νοστῆσαι Ὀδυσῆα πολιφρονα δῖον ἑοῖο
Αὐτὰρ ἐπεὶ δὴ τῶν γε νοον νημερτὲ ἀνέγνω, 205
ἑξῆς ἑῷ ἐπέεσσιν ἀμειβομενος προσεειπεν

"Ἔνδον μὲν δὴ δ' αὖτος ἔγω, κακὰ πολλὰ μογησας
ἦλυθον εἰκοστῷ ἔτει ἐς πατρίδα γαῖαν.
γνωσκω δ' ὡς σφῶϊν ἐελδομένοισιν ἱκάνω
οἴοισι δμωων· τῶν δ' ἄλλων οὔ τιν' ἀκουω 210
εὐξαμενοι ἐμὲ αὖτις ὑπότροπον οἴκαδ' ἱκεσθαι,
σφῶϊ δ', ὡς ἔοικε, πάρ, ἀληθείην καταλέξω.
εἴ χ' ὑπ' ἐμοι γε θεὸς δαμάσῃ μνηστῆρας ἀγαυοὺς,
ἕξομαι ἀμφοτέροις ἄλοχον καὶ κτήματ' ὀπάσσω
οἶκία τ' ἔγγυς ἐμεῖο τετυγμένα καὶ μοι ἔπειτα 215
Τηλεμαχον ἑταῖρον τε κασιγνητον τε ἔοισθον.
εἰ δ' ἄγε δή, καὶ σῆμα ἀριφραδες ἄλλο τι δείξω,
ὄφρα μ' ἐὺ γνώτον πιστωθήτον τ' ἐνὶ θυμῷ,
οὐλην, ἣν ποτέ με σὺς ἤλασε λευκῷ ὀδοντι
Παρνησόνδ' ἐλθοντα συν υἱασιν Αὐτολυκοιο." 220

"Neatherd, and thou too swineherd, shall I tell you something or keep it to myself? Nay, my spirit bids me tell it. What manner of men would you be to defend Odysseus, if he should come from somewhere thus suddenly, and some god should bring him? Would you bear aid to the wooers or to Odysseus? Speak out as your heart and spirit bid you."

Then the herdsmen of the cattle answered him: "Father Zeus, oh that thou wouldest fulfil this wish! Grant that that man may come back, and that some god may guide him. Then shouldest thou know what manner of might is mine, and how my hands obey."

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

But when he knew with certainty the mind of these, he made answer, and spoke to them again, saying:

"At home now in truth am I here before you, my very self. After many grievous toils I am come in the twentieth year to my native land. And I know that by you two alone of all my thralls is my coming desired, but of the rest have I heard not one praying that I might come back again to my home. But to you two will I tell the truth, even as it shall be. If a god shall subdue the lordly wooers unto me, I will bring you each a wife, and will give you possessions and a house built near my own, and thereafter you two shall be in my eyes friends and brothers of Telemachus. Nay, come, more than this, I will shew you also a manifest sign, that you may know me well and be assured in heart, even the scar of the wound which long ago a boar dealt me with his white tusk, when I went to Parnassus with the sons of Autolycus."

"Ὣς εἰπὼν βάσκε μεγάλῃ ἀνοιγάσθην αὐλῇ.
τὼ δ' ἄνεν εἰσέλθτην τώ τ' ἐξόπισσαντο ἕκαστα,
ἠλιόν ἀρ' ἀμφ' Ὀδυσῆι δα φόρον χείρε βαλόντε,
καὶ ἑοῖνον ἀνιστάζομενοι κεφαλήν τε καὶ ὄμματ'
δεν δ' αὐτοὺς Ὀδυσεὺς κεφαλὰς καὶ χείρας ἔκανεν. 320
καί νυ κ' ἐξυρωόνεσκεν ἐδν φάος ἠελίοιο,
εἰ μὴ Ὀδυσεὺς αὐτοὺς ἐνόησε φωνήσάν τε·
"Πανσεσθον κλαυθμοῦ γοοῦ τε, μή τις Ἀχαιῶν
ἐξελθὼν μεγάροιο, ἀτὰρ εἴσωθεν καὶ ἔσω.
ἀλλὰ πρόμηστινοι ἐκέλεύετε, μηδ' ἕκα πάντες. 330
πρώτοι ἔγω, μετὰ δ' ὑμεῖς· ἀτὰρ τόδε σῆμα τετύχθω·
ἄλλοι μὲν γὰρ πάντες, ὅσοι μνηστῆρες ἄγανοι,
ἐνὶ δαιόνεσσι δμοῖ δομεῦσι βίον τε φορέουσιν·
ἀλλά σφ, ὀϊ Ἑ μάλα, φέρων ἐπὶ δώματα τόξον
ἐν χερσέσσι δμοῖ θήσεσθαι, εἰνέν τε γυναιξὶ 330
κλῆίσαι μεγάροιο θύρας πυκινῶν ἀραρυίας,
ἦν δέ τις ἢ στοναχὴν ἢ ἀστόνον ἐνδον ἀκούσῃ
ἀνδρῶν ἐμπέρασιν ἐν ἔρκεσι, μή τι θύραζε
προβλώσκοιν, ἀλλ' αὐτοῦ ἔσεν ἔμμενε παρὰ ἔργῳ.
σοὶ δέ, Φίλοιτιε δῖε, θύρας ἐπιτέλλομαι αὐλῆς 330
κλῆσαι καὶ κλῆιδι, θοῶς δ' ἐπὶ δεσμὸν ἐνῆαι."
Ὣς εἰπὼν εἰσῆλθε δόμον εὖ ναιετάοντα·
ἕζετ' ἔπειτ' ἐπὶ διφροῦ ἔνθ' ἔμπεσε, ἔνθεν περ ἀνστάς·
ἐν δ' ἄρα καὶ τὸν ἔμμεν ἔτην θείον Ὀδυσῆος
Εὐρύμαχος δ' ἤδη τόξον μετὰ χεῖρε ἔτετμε, 340
θάλπων ἔνθα καὶ ἔνθα σέλας πυρός· ἀλλά μιν οὐδ' ὣς
ἐπιστήσας δύνατο, μέγα δ' ἔστενε κυδάλιμον κῆρ·
ἐκθήσας δ' ἄρα εἶπε ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
320

So saying, he drew aside the rags from the great scar. And when the two had seen it, and had marked each thing well, they flung their arms about wise Odysseus, and wept, and they kissed his head and shoulders in loving welcome. And even in like manner Odysseus kissed their heads and hands. And now the light of the sun would have gone down upon their weeping, had not Odysseus himself checked them, and said:

"Cease now from weeping and wailing, lest some one come forth from the hall and see us, and make it known within as well. But go within one after another, not all together, I first and you thereafter, and let this be made a sign. All the rest, as many as are lordly wooers, will not suffer the bow and the quiver to be given to me, but do thou, goodly Eumaeus, as thou bearest the bow through the hall, place it in my hands, and bid the women bar the close-fitting doors of their hall. And if any one of them hears groanings or the din of men within our walls, let them not rush out, but remain where they are in silence at their work. But to thee, goodly Philoetius, do I give charge to fasten with a bar the gate of the court, and swiftly to cast a cord upon it."

So saying, he entered the stately house, and went and sat down on the seat from which he had risen. And the two slaves of divine Odysseus went in as well.

Eurymachus was now handling the bow, warming it on this side and on that in the light of the fire; but not even so was he able to string it, and in his noble heart he groaned, and with a burst of anger he spoke and addressed them:

"Ὦ πόποι, ἦ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων
οὔ τι γάμου τοσσοῦτον ὀδύρομαι, ἀχνυμένός περ 250
εἵνεκ' καὶ ἄλλαι πολλαὶ Ἀχαιΐδες, αἵ μὲν ἐν αἴτῃ
ἀμφιαλῷ Ἰθάκῃ, αἱ δ' ἄλλῃσιν πολίεσσιν
ἀλλ' αἴ δὴ τοσσόνδε βίης ἐπιδευέες εἰμὲν
ἀντιθέου Ὀδυσῆος, ὅ τ' οὐ δυνάμεσθα τανύσσαι
τόξον· ἄλεγχιστα δὲ καὶ ἐσσομένοισι πυθέσθαι." 254

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"Εὐρύμαχ', οὐχ οὕτως ἔσται· νοέεις δὲ καὶ αὐτός.
νῦν μὲν γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο
ἁγνὴ· τίς δέ κε τόξα τιταινοιτ', ἀλλὰ ἑκηλοι
κείσθετ'· ἀτὰρ πελέκεάς γε καὶ εἴ κ' ἐθέλῃσθα ἕκαστος
ἑστάμεν· οὐ μὰν γάρ τιν' ἀναιρήσεσθαι ἄω, 261
ἐλθοντ' ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος
ἀλλ' ἄγετ', οἰνοχόοι μὲν ἐπαρξάσθω δεπάεσσιν,
ὄφρα σπείσαντες καταθείομεν ἀγκύλα τόξα·
ἠῶθεν δὲ κέλεσθε Μελάνθιον, αἰπόλον αἰγῶν,
αἶγας ἄγειν, αἳ πᾶσι μέγ' ἔξοχοι αἰπολίοισιν, 268
ὄφρ' ἐπὶ μηρία θέντες Ἀπόλλωνι κλυτοτόξῳ
τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον."

Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιηνέα μῦθον·
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν, 270
κοῦροι δὲ κρητῆρας ἐστεψάντο ποτοῖο,
νῶμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
οἱ δ' ἐπεὶ οὖν σπείσάν τ' ἔπιον θ' ὅσον ἤθελε θυμός,
τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
"Κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης· 275

"Out on it! Verily I am grieved for myself and for you all. It is no wise for the marriage that I mourn so greatly, grieved though I am, for there are many other Achaean women, some in sea-girt Ithaca itself, and some in other cities, but I mourn if in truth we fall so far short of godlike Odysseus in might, seeing that we cannot string his bow. It is a reproach for men that are yet to be to hear of."

Then Antinoos, son of Eupeithes, answered him: "Eurymachos, this shall not be so, and thou of thyself too knowest it. For to-day throughout the land is the feast of the god!—a holy feast. Who then would bend a bow? Nay, quietly set it by, and as for the axes—what if we should let them all stand as they are? No man, methinks, will come to the hall of Odysseus, son of Laertes, and carry them off. Nay, come, let the bearer pour drops for libation into the cups, that we may pour libations, and lay aside the curved bow. And in the morning bid Melanthios, the goat-herd, to bring she-goats, far the best in all the herds, that we may lay thigh pieces on the altar of Apollo, the [1]armed archer, and so make trial of the bow, and end the contest."

So spoke Antinoos, and his word was pleasing to them. Then the heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their heart's content, then with crafty mind Odysseus of many wiles spoke among them:

"Hear me, wooers of the glorious queen, that I

[1] i.e. of Apollo, the archer god; cf. I. 387.

δόρ' ἔλον τά με θυμὸς ἐνὶ στήθεσσι κελαινεῖ[1]
Εὐρυμάχου δὲ μάλιστα καὶ Ἀντινόου θοοειδέα
λιστόν· ἐπεὶ καὶ τοῦτο ἔπος κατὰ μοῖραν ἔειπε,
νῦν μὲν τοιάδε τόξα, διοτρεφὲς ἐν θεοῖσιν
τάδε δὲ θεοὶ δοῖεν κρατοῖ φ' ἑ' ἐθέλῃσιν
ἀλλ' ἤ τ' ἐμοὶ δοῦν τόξον εἴξοον, ὄφρα μαθ' ὑμῖν
χειρῶν καὶ σθένεος πειρήσομαι, ἢ μοι ἔτ' ἔστιν
ἐν οἴκῳ πάρος ἔοντος ἐπὶ γουναῖσι μάλεσθαι,
ἢ ἤδη μοι ἔλυσεν ἔλη τ' ἀκαμαντία τε."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὑπεφίαλον ἐμάρψαν,
βαίαντες μὴ τόξον ἐέξσαν ἐντανύσαντες
Ἀντίνοος δ' ἐνένισπε ἔπος τ' ἔφατ' ἐν τ' ὀνόμαζεν
"Ἀ δειλὲ ξεῖνε, ἔπι τοι φρένες οὐδ' ἠΐθεοι
οἷαι ἀγανῷ ἠδὲ δαῆναι ὑπεφίαλοιο μαθ' ἡμῖν
δαινυμένοις, οὐδέ τι δαῆναι ἀμφόδεον, οὐτάδε κεῖνοι
μύζουσ' ἡμέτερον καὶ ῥέζοντ', οὐδέ τις ἄλλος
ἡμέτερον μύθοιο ξεῖνος καὶ πτωχὸς ἀκούει,
οἶνός σε τρώει μαλερὸς ἐπί τε καὶ ἄλλοισι
βλάπτει, ὅ τε δὴ μιν χαίρειν ὅλῳ μηδ' αἴσιμα πίνῃ.
οἶνος καὶ Κενταύρου, ἀνακλυτὸν Εὐρυτίωνα,
ἐμμαν' ἐν μεγάρῳ μεγαθύμων Πειριθόοιο,
ἐς Λαπίθας ἐλθόντ' ὁ δ' ἐπεὶ φρένας ἐμμαν' οἴνῳ,
μαινόμενος κακὰ ἔρεξε δόμῳ κατὰ Πειριθόοιο
φῶτας δ' ἄχος εἷλε, δῦν προθύρου ἐς θυώδη
ἔνθεν ἀναΐξαντες ἀν' οὖατα τυτθὶ χαλκῷ
ῥῖνάς τ' ἀμήσαντες ὁ δὲ φρεσὶν ἥσι κακῇσι
ἤιεν ἠὲ ἔνθ' ἔχων ἀποιφόρητος θυμῷ.

[1] Line 276 (= ενν. 400 = ενν. 300), lacking in the MSS., is found in the oldest editions.

may say what the heart in my breast bids me. To Harmacides most of all do I make my prayer, and to god-like Antinous, since I in word also of his was spoken aright, namely that for the present you cease to try the bow, and leave the issue with the gods, and in the morning the god will give the victory to whomsoever he will. But come, give me the polished bow, that in your midst I may prove my hands and strength whether I have yet in right such as was of old in my supple limbs, or whether by now my wanderings and lack of food have destroyed it.

So he spoke, and they all waxed exceeding wroth, fearing lest he might string the polished bow. And Antinous rebuked him, and spoke and addressed him:

"Ah, wretched stranger, thou hast no wit, no, not a trace. Art thou not content that thou feastest undisturbed in our proud company, and lackest naught of the banquet, but hearest our words and our speech, while no other that is a stranger and beggar hears our words? It is wine that wounds thee, honey-sweet wine, which works harm to others too, if one takes it in great gulps, and drinks beyond measure. It was wine that made foolish even the centaur, glorious Eurytion, in the hall of great-hearted Peirithous, when he went to the Lapithae; and when his heart had been made foolish with wine, in his madness he wrought evil in the house of Peirithous. Then grief seized the heroes, and they leapt up and dragged him forth through the gateway, when they had shorn off his ears and his nostrils with the pitiless bronze, and he made foolish in heart, went his way bearing with him the curse of his madness in the folly of his heart. From hence the feud arose

[illegible]

[illegible]

[illegible]

between the centaurs and mankind; but it was for rumored first that he found ends, being heavy with wine. Even so do I declare great harm for thee, if thou shalt string the bow; for thou shalt meet with no kindness at the hands of anyone in our land; but we will send thee straightway in a black ship to king Echetus, the maimer of all men from whose hands thou shalt in no wise escape alive. Nay then, be still, and drink thy wine, and do not strive with men younger than thou."

Then wise Penelope answered him: "Antinous, it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Deem thou think that, if yon stranger trusting the great bow of Odysseus trusting in his strength and his might, he would lead me to his home, and make me his wife? Nay, he himself, I ween, has not this hope in his breast; so let no one of you on this account sit at meat here in sorrow of heart, nay, that were indeed unseemly."

Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, it is not that we think the man will lead thee to his home—that were indeed unseemly—but that we dread the talk of men and women, lest hereafter some base fellow among the Achaeans should say: 'Truly men weaker far are wooing the wife of a noble man, and cannot string his polished bow. But another, a beggar that came on his wanderings, easily strung the bow and shot through the iron.' Thus will men speak, but to us this would become a reproach."

Then wise Penelope answered him again: "Eurymachus, in no wise can there be good report in the land for men who dishonour and consume the house

ἀνδρὸς ἀριστῆος· τί δ' ἀλέγχεα ταῦτα τιθεσθε;
οὗτος δὲ ξεῖνος μαλα μὲν μεγας ἠδ' εὐπηγης,
πατρὸς δ' ἐξ ἀγαθοῦ γενος εὔχεται ἔμμεναι υιος. 335
ἀλλ' ἄγε οἱ δότε τοξον ἐύξοον, ὄφρα ἴδωμεν.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἰ κέ μιν ἐντανύσῃ, δοῳ δέ οἱ εὖχος Ἀπολλων,
ἕσσω μιν χλαῖναν τε χιτῶνά τε, εἵματα καλά,
δωσω δ' ὀξυν ἀκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν, 340
καὶ ξιφος ἀμφηκες· δωσω δ' ὑπὸ ποσσὶ πέδιλα,
πέμψω δ' ὅππῃ μιν κραδιη θυμος τε κελευει."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
" Μῆτερ ἐμή, τοξον μεν Ἀχαιῶν οὔ τις ἐμεῖο
κρείσσων, ᾧ κ' ἐθέλω, δομεναί τε καὶ ἀρνησασθαι, 345
οὔθ' ὅσσοι κραναὴν Ἰθακην κάτα κοιρανέουσιν,
οὔθ' ὅσσοι νήσοισι πρὸς Ἤλιδος ἱπποβότοιο·
τῶν οὔ τίς μ' ἀέκοντα βιήσεται, αἴ κ' ἐθέλωμι
καὶ καθυπαξ ξεινῳ δομεναι τάδε τοξα φέρεσθαι.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 350
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποιχεσθαι· τοξον δ' ἀνδρεσσι μελήσει
πᾶσι, μαλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἐστ' ἐνὶ οἴκῳ."

Ἡ μὲν θαμβήσασα πάλιν οἴκονδε βεβηκει·
παιδος γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ. 355
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδυν ἐπὶ βλεφαροισι βαλε γλαυκῶπις Ἀθηνη.

Αὐτὰρ ὁ τοξα λαβων φερε καμπυλα δῖος ὑφορβός·

of a prince. Why then do you make this matter a reproach? This stranger is right tall and well built and declares himself to be born the son of a good father. Nay, come, give him the polished bow and let us see. For truly will I speak out to thee, and this word shall verily be brought to pass, if he shall string the bow, and Apollo grant him glory, I will clothe him with a cloak and tunic, fair raiment, and will give him a sharp javelin to ward off dogs and men and a two-edged sword, and I will give him sandals to bind beneath his feet, and will send him whithersoever his heart and spirit bid him go."

Then wise Telemachus answered her: "My mother, as for the bow, no man of the Achaeans has a better right than I to give or to deny it to whomsoever I will—no, not all those who lord it in rocky Ithaca, or in the islands towards horse-pasturing Elis. No man among these shall thwart me against my will, even though I should wish to give this bow outright to the stranger to bear away with him. But do thou go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff, and bid thy handmaids ply their tasks. The bow shall be for men, for all, but most of all for me, since mine is the authority in the house."

She then, seized with wonder, went back to her chamber, for she laid to heart the wise saying of her son. Up to her upper chamber she went with her handmaids, and then bewailed Odysseus, her dear husband, until flashing-eyed Athena cast sweet sleep upon her eyelids.

Now the goodly swineherd had taken the curved

[1] i.e. that the stranger should handle the bow.

μητιόωντ' δ' ἄρα πάντες ἀμοιβηδὸν μεγάθυμοι 360
ὧδε δέ τις εἰπεσκε νεῶν ὑπερηνορεόντων·

"Ἦ ῥα καμοῦ τόξα φέρεις, ἀμήχανε, αὐδῶντα,
πλαγκτά, τάχ' αὖ σ' ἐφ' ἵππους τάχεα κατέδοντα
οἷον ἀπ' ἀνθρώπων· οὐδ' ἐτράφης, εἰ καὶ Ἀπόλλων
ἡμῖν ἐλπεται καὶ ἀθάνατοι θεοὶ ἄλλοι." 365

Ὣς φάσαν, αἰτὰρ ὁ θῆκε φίλῳ ἐνὶ χώρῳ ἑῇσι,
δείσας, εἴπεκα πολλοὶ ἀμοιβηδὸν μεγάθυμοι.
Τηλέμαχος δ' ἐτέρωθεν ἀπειλήσας ἐνέγεικε·

"Ἀντιάνειρ', ὦ φίλε τόξα τάχ' ἔνα εὖ πάσι τιθεῖσι
μή σε καὶ ἐπλέτερος περ ἐὼν ἀγρόνδε διώμαι, 370
βάλλων χερμαδίοισι· βίηφι δὲ φέρτερος εἰμι
αἰ γὰρ πάντων τόσσον, ὅσον κατὰ δῶμ' ἴδωμαι,
μηστῆρας χερσίν τε βίηφί τε φέρτερος εἴην
τῷ κε τάχα σύντομον τιν' ἐγὼ πέμψαιμι νεόθεν
ἡμέτερον ἐξ οἴκου, ὅτι κακὰ μηχανόωντες· 375

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ κῆν γελάσσαν
μνηστῆρες, καὶ ἔη μεθίεν χαλκήρεα χολῶν
Τηλέμαχος· τὰ δὲ τόξα φέρων ἀνὰ δῶμα οἰβοῦνε
ἐν χειρεσσ' Ὀδυσῆϊ δαϊφρονι θῆκε παραστὰς
ἐκ δὲ κελεσσάμενος προσέφη τροφὸν Εὐρυκλείαν· 380

"Τηλέμαχος κέλεται σε, περίφρων Εὐρυκλεῖα,
κλῆσαι μεγάροιο θύρας πυκινῶν ἀραριῶν·
ἦν δέ τις ἢ στοναχὴν ἢ ἐντοσθεν ἴδοιτο ἀκούσῃ
ἀνδρῶν ἡμετέρων ἐν δόμοισι, μή τι θύραζε
προβλώσκοιεν, ἀλλ' αὐτοῦ καὶ ἔμπεδα παρὰ ἕρκῃ." 385

Ὣς ἄρ' ἐφωνήσεν, τῇ δ' ἄντικρυς ἔκλυτο μῦθος·
κλῆσεν δὲ θύρας μεγάρων εὖ ναιετάοντων.

sore and was bearing it, but the wooers all cried out in the hall. And thus would one of the proud youths speak:

"Well-favored, art thou bearing the curved bow, miserable swineherd, thou man distraught! Soon by thy swine, alone and apart from men, shall the swift hounds devour thee, hounds thou fedest near—if but Apollo be gracious to us, and the other immortal gods."

So they spoke, and he set down the bow, as he bore it, in that very place, seized with fear because many men were crying out in the hall; but Telemachus on the other side called out threatening:

"Father, bear on the bow—soon shalt thou rue giving heed to all. Lest younger though I am, I drive thee to the field and pelt thee with stones, for in strength I am the better. I would that I were even so much better in strength and might than all the wooers that are in the house, then would I soon send many a one forth from our house to go his way in evil case, for they devise wickedness."

So he spoke, but all the wooers laughed merrily at him, and eased the bitterness of their anger against Telemachus. Howbeit the swineherd bore the bow through the hall, and came up to wise Odysseus, and put it in his hands. Then he called forth the nurse Eurycleia, and said to her:

"Telemachus bids thee, wise Eurycleia, to bar the close-fitting doors of the hall, and if any of the women hear within groanings or the din of men within our walls, let them not rush out, but remain where they are in silence at their work."

So he spoke, but her word remained unheeded, and she barred the doors of the stately hall.

Ἐνθ' ἐξ οἴκοιο Φιλοίτιος ἆλτο θύραζε,
κλῆισεν δ' ἀρ' ἔνεστα θύρας αἰάρεσσι κελεύσας·
κεῖτο δ' ἐν' αὐθούσῃ ἐπὶ λόβον ἠΐον ἀμφιβαλόωσα
βιβλίνον, ᾧ ῥ' ἐνέηνε θύρας, ἐς δ' ἤιεν αὖτις·
ἕζετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἔνθεν περ ἀνέστη,
εἰσορόων Ὀδυσῆα. ὁ δ' ἤδη τόξον ἐνώμα
πάντῃ ἀνιστροφέων, πειρώμενος ἔνθα καὶ ἔνθα,
μή οἱ ἔρια ἴνες ἔδοσαν ἐπιεσχομένου ἀνάντες
ὧδε δὲ τις εἰπεσκε ἰδὼν ἐς πλησίον ἄλλον·
"Ἦ τοι θηητὴρ[1] καὶ ἐπίλοιπος ἐνθάδε τόξων·
ἢ ῥα νύ που τοιαῦτα καὶ αὐτῷ οἴκοθι κεῖται,
ἢ ὅ γ' ἀφορμᾶται πωλήσιμα, ὅς οἱ ἐν χερσὶ
νωμᾷ ἔνθα καὶ ἔνθα κακὸν ἔμπαιον ἀλήτης."
Ἄλλος δ' αὖ ἔτερος νεανιόφρων ἐνέπεσκε·
"Αἴ γὰρ δὴ τοιοῦτος ἐνήνοιος ἔστ' ἐνιαυτὸς
ὃς οὔτοι ποτε τοῦτο διιήσεται ἐντανύσασθαι."
Ὣς ἄρ' ἔφαν μνηστῆρες· ἀτὰρ πολυμήτις Ὀδυσσεὺς,
αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἴδε πάντῃ,
ὡς ὅτ' ἀνὴρ φορμίγγος ἐπιστάμενος καὶ ἀοιδῆς
ῥηϊδίως ἐτάνυσσε νεῦρον περὶ κόλλοπι χορδὴν,
ἄψας ἀμφοτέρωθεν ἐυστρεφὲς ἔντερον οἰοῦ,
ὣς ἄρ' ἄνευ σπουδῆς τάνυσσε μέγα τόξον Ὀδυσσεύς.
δεξιτερῇ δ' ἄρα χειρὶ λαβὼν πειρήσατο νευρῆς·
ἡ δ' ὑπὸ καλὸν ἄεισε, χελιδόνι εἰκέλη αὐδήν.
μνηστῆρσιν δ' ἄρ' ἄχος γένετο μέγα, πᾶσι δ' ἄρα χρὼς
ἐτράπετο· Ζεὺς δὲ μεγάλ' ἔκτυπε σήματα φαινων·
γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεὺς,

[1] θηητὴρ: θεωρός.

But in silence Philoetius hastened forth from the house, and barred the gates of the well fenced court. Now there lay beneath the portico the coils of a curved ship, made of bibliu plant, wherewith he made fast the gates, and then himself went within. Thereafter he came and sat down on the seat from which he had risen, and gazed upon Odysseus, now he was already handling the bow, turning it round and round, and trying it this way and that, lest worms might have eaten the horns, while its lord was afar. And thus would one speak with a glance at his neighbour:

"Verily he has a shrewd eye, and is a running knave with a bow. It may be haply that he has himself such bows stored away at home, or else he is minded to make one, that he thus turns it this way and that in his hands, the rascally vagabond."

And again another of the proud youths would say: "Would that the fellow may get profit in just such measure as he shall prove able ever to string this bow."

So spoke the wooers, but Odysseus of many wiles, as soon as he had lifted the great bow and scanned it on every side—even as when a man well-skilled in the lyre and in song easily stretches the string about a new peg, making fast at either end the twisted sheep-gut—so without effort did Odysseus string the great bow. And he held it in his right hand, and tried the string, which sang sweetly beneath his touch, like to a swallow in tone. But upon the wooers came great grief, and the faces of them changed colour, and Zeus thundered loud, shewing forth his signs. Then glad at heart was the much-enduring, goodly Odysseus that the son of crooked-

ὅττι ῥά οἱ τέρας ἦκε Κρόνου πάις ἀγκυλομήτεω· 415
εἵλετο δ' ὠκὺν ὀϊστόν, ὅ οἱ παρέκειτο τραπέζῃ
γυμνός· τοὶ δ' ἄλλοι κοίλης ἔντοσθε φαρέτρης
κείατο, τῶν τάχ' ἔμελλον Ἀχαιοὶ πειρήσεσθαι.
τόν ῥ' ἐπὶ πήχει ἑλὼν ἕλκεν νευρὴν γλυφίδας τε,
αὐτοθεν ἐκ δίφροιο καθήμενος, ἦκε δ' ὀϊστὸν 420
ἄντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων
πρώτης στειλειῆς, διὰ δ' ἀμπερὲς ἦλθε θύραζε
ἰὸς χαλκοβαρής· ὁ δὲ Τηλέμαχον προσέειπε·
"Τηλέμαχ', οὔ σ' ὁ ξεῖνος ἐνὶ μεγάροισιν ἐλέγχει
ἥμενος, οὐδέ τι τοῦ σκοποῦ ἤμβροτον οὐδέ τι τοξον 425
δὴν ἔκαμον τανύων· ἔτι μοι μένος ἔμπεδόν ἐστιν,
οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνονται.
νῦν δ' ὥρη καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι
ἐν φάει, αὐτὰρ ἔπειτα καὶ ἄλλως ἐψιάασθαι
μολπῇ καὶ φόρμιγγι· τὰ γάρ τ' ἀναθήματα δαιτός."
Ἦ καὶ ἐπ' ὀφρύσι νεῦσεν· ὁ δ' ἀμφέθετο ξιφος ὀξὺ
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο, 432
ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ, ἄγχι δ' ἄρ' αὐτοῦ
πὰρ θρόνον ἑστήκει κεκορυθμένος αἴθοπι χαλκῷ.

counselling Cronos sent him an omen, and he took up a swift arrow, which lay by him on the table, bare, but the others were stored within the hollow quiver, even those of which the Achaeans were soon to taste. This he took, and laid upon the bridge of the bow, and drew the bow-string and the notched arrow even from the chair where he sat, and let fly the shaft with sure aim, and did not miss the end of the handle of one of the axes, but clean through and out at the end passed the arrow weighted with bronze. But he spoke to Telemachus, saying:

"Telemachus, the stranger that sits in thy halls brings no shame upon thee, nor in any wise did I miss the mark, or labour long in stringing the bow, still is my strength unbroken—not as the wooers scornfully taunt me. But now it is time that supper too be made ready for the Achaeans, while yet there is light, and thereafter must yet other sport be made with song and with the lyre, for these things are the accompaniments of a feast."

He spoke, and made a sign with his brows, and Telemachus, the dear son of divine Odysseus, girt about him his sharp sword, and took his spear in his grasp, and stood by the chair at his father's side, armed with gleaming bronze.

Αὐτὰρ ὁ γυμνώθη βαλέων πολύμητις Ὀδυσσεύς,
ἆλτο δ' ἐπὶ μέγαν οὐδόν, ἔχων βιὸν ἠδὲ φαρέτρην
ἰῶν ἐμπλείην, ταχέας δ' ἐκχεῦατ' ὀϊστοὺς
αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστῆρσιν ἔειπεν·
"Οὗτος μὲν δὴ ἄεθλος ἀάατος ἐκτετέλεσται· 5
νῦν αὖτε σκοπὸν ἄλλον, ὃν οὔ πώ τις βάλεν ἀνήρ,
εἴσομαι, αἴ κε τύχωμι, πόρῃ δέ μοι εὖχος Ἀπόλλων."
Ἦ καὶ ἐπ' Ἀντινόῳ ἰθύνετο πικρὸν ὀϊστόν.
ἦ τοι ὁ καλὸν ἄλεισον ἀναιρήσεσθαι ἔμελλε,
χρύσεον ἀμφωτόν, καὶ δὴ μετὰ χερσὶν ἔναιμα, 10
ὄφρα πίοι οἴνοιο· φόνος δέ οἱ οὔπ ἐνὶ θυμῷ
μέμβλετο· τίς κ' οἴοιτο μετ' ἀνδράσι δαιτυμόνεσσι
μοῦνον ἐνὶ πλείονεσσι, καὶ εἰ μάλα καρτερὸς εἴη,
οἷ τευξεν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν,
τὸν δ' Ὀδυσεὺς κατὰ λαιμὸν ἐπισχομένος βάλεν ἰῷ, 15
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλυθ' ἀκωκή.
ἐκλίνθη δ' ἑτέρωσε, δέπας δέ οἱ ἔκπεσε χειρὸς
βλημένου, αὐτίκα δ' αὐλὸς ἀνὰ ῥίνας παχὺς ἦλθεν
αἵματος ἀνδρομέοιο· θοῶς δ' ἀπὸ εἷο τραπέζαν
ὦσε ποδὶ πλῆξας, ἀπὸ δ' εἴδατα χεῦεν ἔραζε· 20
σῖτός τε κρέα τ' ὀπτὰ φορύνετο. τοὶ δ' ὁμάδησαν
μνηστῆρες κατὰ δῶμαθ', ὅπως ἴδον ἄνδρα πεσόντα,

BOOK XXII

But Odysseus of many wiles stripped off his rags and sprang to the great threshold with the bow and the quiver full of arrows, and poured forth the swift arrows right there before his feet, and spoke among the wooers:

"Lo, now at last is this decisive contest ended, and now on for another mark, which I know now no man has ever smitten, I will know[1] if haply I may strike it, and Apollo grant me glory."

He spoke, and aimed a bitter arrow at Antinoos. Now he was on the point of raising to his lips a fair goblet, a two-eared cup of gold, and was even now handling it, that he might drink of the wine, and death was not in his thoughts. For who among men that sat at meat could think that one man among many, how strong soever he were, would bring upon himself evil death and black fate? But Odysseus took aim, and smote him with an arrow in the throat, and clean out through the tender neck passed the point. He sank to one side, and the cup fell from his hand as he was smitten, and straightway up through his nostrils there came a thick jet of the blood of man, and quickly he thrust the table from him with a kick of his foot, and spilled all the food on the floor, and the bread and roast flesh were befouled. Then into uproar broke the wooers through the hall, as they saw the man in view, and from their high seats

[1] Or, taking *ἴδωμι* as fut. of *εἶδον*, "I will make for another mark."

ἐκ δὲ θρόνων ἀνόρουσαν ὀρινθέντες κατὰ δῶμα,
πάντοσε παπταίνοντες ἐνδμήτους ποτὶ τοίχους·
οὐδέ τῃ ἀσπὶς ἔην οὐδ' ἄλκιμον ἔγχος ἑλέσθαι. 25
νείκειον δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσι·
"Ξεῖνε, κακῶν ἀνδρῶν τοξάζεαι· οὐκέτ' ἐέθλων
ἄλλων ἀντιάσεις· νῦν τοι σόος αἰπὺς ὄλεθρος
καὶ γὰρ δὴ νῦν φῶτα κατέκτανες ὃς μέγ' ἄριστος
κούρων εἰν Ἰθάκῃ· τῷ σ' ἐνθάδε γῦπες ἔδονται." 30
Ἴσκεν ἕκαστος ἀνήρ, ἐπεὶ ἦ φάσαν οὐκ ἐθέλοντα
ἄνδρα κατακτεῖναι· τὸ δὲ νήπιοι οὐκ ἐνόησαν,
ὡς δή σφιν καὶ πᾶσιν ὀλέθρου πεῖρατ' ἐφῆπτο.[1]
τοὺς δ' ἄρ' ὑποδρα ἰδὼν προσέφη πολυμῆτις Ὀδυσσεύς·
"Ὦ κύνες, οὔ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἴκαδ' ἱκέσθαι 35
δήμου ἄπο Τροίης, ὅτι μοι κατεκείρετε οἶκον,
δμῳῆσιν δὲ γυναιξὶ παρευνάζεσθε βιαίως,[2]
αὐτοῦ τε ζωοντος ὑπεμνάασθε γυναῖκα,
οὔτε θεοὺς δείσαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν,
οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἐσεσθαι· 40
νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πειρατ' ἐφῆπται."
Ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἷλεν·
πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.[3]
Εὐρύμαχος δέ μιν οἶος ἀμειβόμενος προσέειπεν·
"Εἰ μὲν δὴ Ὀδυσεὺς Ἰθακήσιος εἰλήλουθας, 45
ταῦτα μὲν αἴσιμα εἶπας, ὅσα ῥέζεσκον Ἀχαιοί,

[1] Lines 31–3 were rejected by Aristarchus.
[2] Line 37 follows 38 in many MSS.
[3] [illegible] [illegible].
[4] Line 43 is omitted in many MSS.

they sprang, driven in fear through the hall, gazing everywhere along the well-built walls, but nowhere was there a shield or mighty spear to seize. But they raged at Odysseus with angry words:

"Stranger, to thy cost dost thou shoot at men, never again shalt thou take part in other contests; now is thy utter destruction sure. Aye, for thou hast now slain a man who was far the best of the youths in Ithaca, therefore shall vultures devour thee here."

So spoke[1] each man, for verily they thought that he had not slain the man willingly, and in their folly they knew not this, that over themselves one and all the cords of destruction had been made fast. Then with an angry glance from beneath his brows Odysseus of many wiles answered them:

"Ye dogs, ye thought that I should never more come home from the land of the Trojans, seeing that ye wasted my house, and lay with the maidservants by force, and wooed yet I lived covertly wooed my wife, having no fear of the gods, who hold broad heaven, nor of the indignation of men, that is to be hereafter. Now over you one and all have the cords of destruction been made fast."

So he spoke, and thereat[2] pale fear seized them all, and each man gazed about to see how he might escape utter destruction. Eurymachus alone answered him, and said:

"If thou art indeed Odysseus of Ithaca, come home again, this that thou sayest is just regarding all that the Achaeans have wrought—many deeds of

[1] Or "so groaned": see the note on v. 293.

[2] Or the preposition may be local: "around the knees of all beneath them." The same ambiguity occurs in other passages.

πολλὰ μὲν ἐν μεγάροισιν ἀτασθαλα, πολλὰ δ' ἐπ' ἀγροῦ.
ἀλλ' ὁ μὲν ἤδη κεῖται ὃς αἴτιος ἐπλετο πάντων,
Ἀντίνοος· οὗτος γὰρ ἐπιήλυθε τάδε ἔργα,
οὔ τι γάμου τόσσου κεχρημένος οὐδὲ χατίζων, 50
ἀλλ' ἄλλα φρονέων, τὰ οἱ οὐκ ἐτέλεσσε Κρονίων,
ὄφρ' Ἰθάκης κατὰ δῆμον ἐυκτιμένης βασιλεύοι
αὐτός, ἀτὰρ σεῦ παῖδα κατακτείνειε λοχήσας.
νῦν δ' ὁ μὲν ἐν μοίρῃ πέφαται, σὺ δὲ φείδεο λαῶν
σῶν· ἀτὰρ ἄμμε ὄπισθεν ἀρεσσάμενοι κατὰ δῆμον, 55
ὅσσα τοι ἐκπέποται καὶ ἐδήδοται ἐν μεγάροισι,
τιμὴν ἀμφὶς ἄγοντες ἐείκοσάβοιον ἕκαστος,
χαλκόν τε χρυσόν τ' ἀποδώσομεν, οἳ δέ κε σόν κῆρ
ἱανθῇ· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι."

Τὸν δ' ἄρ' ὑποδρα ἰδὼν προσέφη πολυμήτις Ὀδυσσεύς·
"Εὐρυμαχ', οὐδ' εἰ μοι πατρώια πάντ' ἀποδοῖτε, 61
ὅσσα τε νῦν ὑμῖν ἐστὶ καὶ εἴ ποθεν ἄλλ' ἐπιθεῖτε,
οὐδέ κεν ὧς ἔτι χεῖρας ἐμὰς ληξαιμι φόνοιο
πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτῖσαι.
νῦν ὑμῖν παρέκειται ἐναντίον ἠὲ μάχεσθαι 65
ἢ φεύγειν, ὅς κεν θάνατον καὶ κῆρας ἀλύξῃ·
ἀλλά τιν' οὐ φευξέσθαι ὀίομαι αἰνὸν ὄλεθρον."

Ὣς φάτο, τῶν δ' αὐτοῦ λυτο γουνατα καὶ φίλον ἦτορ.
τοῖσιν δ' Εὐρυμαχος προσεφώνεε δευτέρον αὖτις·
"Ὦ φίλοι, οὐ γὰρ ἔτι σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους,
ἀλλ' ἤδη ἕλαβε τόξον ἐύξοον ἠδὲ φαρετρὴν, 71
εἰδὼς ἄνω ξεστοῦ τοξάσσεσθαι, οἳ δ' ἐν πάντας
ἄμμε κατακτείνῃ· ἀλλὰ μνησώμεθα χάρμης.

wanton folly in thy halls and many in the field. But he now lies dead, who was to blame for all, even Antinous, for it was he who set on foot these deeds, not so much through desire or need of the marriage, but with another purpose, which the son of Cronos did not bring to pass for him, that in the land of settled Ithaca he might himself be king, and might lie in wait for thy son and slay him. But now he lies slain, as was his due, but do thou spare the people that are thine own, and we will hereafter go about the land and get thee recompense for all that has been drunk and eaten in thy halls, and will bring each man for himself an requital the worth of twenty oxen, and pay thee back in bronze and gold until thy heart be warmed; but till then no one could blame thee that thou art wroth."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Eurymachus, not even if you should give me in requital all that your fathers left you, even all that you now have, and should add other wealth thereto from whence else might it come, not even so would I henceforth stay my hands from slaying until the wooers had paid the full price of all their transgression. Now it lies before you to fight in open fight or to flee of any man may avoid death and the fates; but many a one, methinks, shall not escape from utter destruction."

So he spoke, and their knees were loosened where they stood, and their hearts melted, and Eurymachus spoke among them again a second time:

"Friends, for you see that this man will not stay his invincible hands, but now that he has got the polished bow and the quiver, he shoots from the smooth threshold until he slays us all, come, let us take

φιστανά τε στασασθε καὶ ἀντίοχεσθε τραπεζας
ἶσον ἀειμοσσων· ἐπὶ δ' αὐτῷ πάντες ἔχωμεν 75
ἄθροοι, εἰ κέ μιν αὐδοῦ ἀπωσόμεν ἠὲ θύραων,
βλῶμεν δ' ἀνὰ ἄστυ, βοὴ δ' ὠκίστη γένοιτο·
τῷ κε τάχ' αὖτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο."
Ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξὺ
χάλκεον, ἀμφοτέρωθεν ἀκαχμένον, ἄλτο δ' ἐπ' αὐτῷ 80
σμερδαλέα ἰάχων· ἀ δ' ἀμαρτῆ δῖος Ὀδυσσεὺς
ἶον ἀποστρωφᾶ, βάλε δὲ στήθος παρὰ μαζόν,
ἐν δέ οἱ ἥπατι πῆξε θοὸν βέλος· ἐκ δ' ἄρα χειρὸς
φάσγανον ἦκε χαμάζε, περιρρηξὲς δὲ τραπεζῃ
κάππεσεν ἰδνωθείς,· ἀπὸ δ' εἴδατα χεῖον ἔραζε 85
καὶ δέπας ἀμφικύπελλον· ἀ δὲ χθονὶ νύσσετο μετώπῳ
θυμῷ ἀνιαζων, ποσὶ δὲ θρόνον ἀμφιτύοιτο
λακτίζων ἀτίνασσε· κατ' ὀφθαλμῶν δ' ἔχυτ' ἀχλὺς.
Ἀμφίνομος δ' Ὀδυσῆος ἐείσατο εὐδαίμοιο
ἀντίος ἀίξας, εἵρυτο δὲ φάσγανον ὀξύ, 90
εἴ πως οἱ εἴξειε θυράων· ἀλλ' ἄρα μιν φθῆ
Τηλέμαχος κατόπισθε βαλων χαλκήρει δουρὶ
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
δουπήσας δὲ πεσων, χθονὶ δ' ἤλασε πάντι μετώπῳ.
Τηλέμαχος δ' ἀπόρουσε, λιπων δολιχόσκιον ἔγχος 95
αὐτοῦ ἐν Ἀμφινόμῳ· περὶ γὰρ δέε μή τις Ἀχαιων
ἔγχος ἀνελκομένου δολιχόσκιον ἢ ἐλάσσειε
φασγανῳ αἴξας ἠὲ προτυπήσας[1] τυψειε.
βῆ δὲ θέειν, μάλα δ' ὦκα φίλον πατέρ' εἰσαφίκανεν,
ἐγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα· 100

[1] Bentleio: προτυπήσας.

thought of battle. Draw your swords and hold the tables before you against the arrows that bring swift death, and let us all have at him in a body in the hope that we may thrust him from the threshold and the doorway and go throughout the city and so the alarm be swiftly raised, then should this fellow soon have shot his last.'

So saying, he drew his sharp sword of bronze, two-edged, and sprang upon Odysseus with a terrible cry, but at the same instant godly Odysseus let fly an arrow, and struck him upon the breast beside the nipple, and fixed the swift shaft in his liver. And Eurymachus let the sword fall from his hand to the ground, and writhing over the table he bowed and fell, and spilt upon the floor the food and the two-handled cup. With his brow he beat the earth in agony of soul, and with both his feet he spurned and shook the chair, and a mist was shed over his eyes.

Then Amphinomus made at glorious Odysseus, rushing straight upon him, and had drawn his sharp sword in hope that Odysseus might give way before him from the door. But Telemachus was too quick for him, and cast, and smote him from behind with his bronze-tipped spear between the shoulders, and drove it through his breast, and he fell with a thud, and struck the ground full with his forehead. But Telemachus sprang back, leaving the long spear where it was, fixed in Amphinomus, for he greatly feared lest, as he sought to draw forth the long spear, one of the Achaeans might rush upon him and stab him with his sword, or deal him a blow as he stooped over the corpse. So he started to run, and came quickly to his dear father, and standing by his side spoke to him winged words

"Ὦ πάτερ, ἤδη τοι σάκος εἴσω καὶ δύο δοῦρε
καὶ κυνέην παγχάλκεον, ἐνὶ κρατάφοις ἀραρυῖαν
αὐτός τ' ἀμφιβαλεῦμαι ἰών, δώσω δὲ συβώτῃ
καὶ τῷ βουκόλῳ ἄλλῳ· τετευχῆσθαι γὰρ ἄμεινον."
Τὸν δ' ἀπαμειβόμενος προσέφη πολυμητις Ὀδυσσεύς·
"Οἶσε θεών, ἥός μοι ἀμύνεσθαι πάρ' ἀριστοί, 108
μή μ' ἀπαειπήσωσι θυράων μούνον ἐόντα."
Ὣς ἔφατο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,
βῆ δ' ἴμεναι θάλαμόνδ', ἔθι οἱ κλυτὰ τεύχεα κεῖτο.
ἔνθεν τέσσαρα μὲν σάκε' ἔξελε, δούρατα δ' ἑπτὰ 110
καὶ πίσυρας κυνέας χαλκήρεας ἱπποδασείας·
βῆ δὲ φέρων, μάλα δ' ὦκα φίλου πατέρ' εἰσαφίκανεν,
αὐτὰρ δὲ πρωτίστα περὶ χροῖ δύσετο χαλκὸν
ἐς δ' αὖτως τε δόμῳ δινήσθην τεύχεα καλά,
ἔσταν δ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην. 114
Αὐτὰρ ὅ γ', ὄφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ἰοί,
τόφρα μνηστῆρας ἕνα γ' αἰεὶ ᾧ ἐνὶ οἴκῳ
βάλλε τετυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.
αὐτὰρ ἐπεὶ λίπον ἰοὶ ὀιστεύοντα ἄνακτα,
τόξον μὲν πρὸς σταθμὸν ἐν σταθμῷ μεγάροιο 120
ἕκλιν' ἑστάμεναι, πρὸς ἐνώπιον παμφανόωντα,
αὐτὸς δ' ἀμφ' ὤμοισι σάκος θέτο τετραθέλιμνον,
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
εἵλετο δ' ἔγχεα δοῦρε δύω κεκορυθμένα χαλκῷ. 128
Ὀρσοθύρη δέ τις ἔσκεν ἐν δόμῳ ἐνὶ τοίχῳ,

"Father, now will I bring thee a shield and two spears and a helmet all of bronze, well fitted to the temples, and when I come back I will arm myself, and will give armour likewise to the swineherd and yon neatherd, for it is better to be clothed in armour."

Then Odysseus of many wiles answered him and said: "Run, and bring them, while yet I have arrows to defend me, lest they thrust me from the door, alone as I am."

So he spoke, and Telemachus hearkened to his dear father, and went his way to the store-chamber where the glorious arms were stored. Thence he took four shields and eight spears and four helmets of bronze, with thick plumes of horse hair, and he bore them forth and quickly came to his dear father. Then first of all he himself girded the bronze about his body, and even in like manner the two slaves put on them the beautiful armour and took their stand on either side of Odysseus, the wise and crafty-minded.

But he, as long as he had arrows to defend him, would ever aim and smite the wooers one by one in his house and they fell thick and fast. But when the arrows failed the prince, as he shot, he leaned the bow against the door post of the well built hall, and let it stand against the bright entrance wall. For himself, he put about his shoulders a four-fold shield, and set on his mighty head a well wrought helmet with horse-hair plume, and terribly did the plume wave above him, and he took two mighty spears, tipped with bronze.

Now there was in the well-built wall a certain

ἀνεστάνετο δὲ πᾶν ἔδος ἀμφιβρότου ἀνάκτος
ἠὲ σάος ἠὲ λάϊνος· πανάλιγκος δ' ἔχον εἶδος ἁπάντῃ
τοῖον δ' Ὀδυσῆϊ φιλοπτόλεμοι ἀνέκτορες ἔδοσαν
δόμεν· ἀλλ' ἄρα οἱ μὴ δῶ ἐν γυμνῇ ἐφόρουν 120
τοῖς δ' Ἀνικάτη μετέειπε, θεὰ λευκώλενος ἠώς·
"Ὦ φίλε, εἰς ὅ κε δὴ τις ἐν ἀρούρῃσι δαήσῃ
καὶ ἑνὸς λαοῖσι, βοὸς δ' ἀκόντα γένοιτο
τῷ σε τάχ' εἴσω ἄνερ νίσεται ἠὲ γυναῖκα."
Τὸν δ' αὖτε προσέειπε Μελαντόμπη, ἀγκυλοχείρων·
"Οὐ νῦν δὴ, Ἀνικάτη διογενές· ἀλλὰ τάχ' ἔπειτα 130
αὐτὸς καὶ βίοτον καὶ ἀρουραῖον ἔτος ἁπάντῃ
καὶ χ' οἱ πάντων ἕνεκα ἔσσεται· ὃς τ' ἀλεγεινὸς εἴη.
ἀλλ' ἄγε, τόν τοι τάχ' ἐνώπιον ἔμμεν ἀνάγω
ἐς θαλάμους· ἴδοις κεν, ὁόμας, οἷός τις ἄλλος 140
τοῖος κατέδυν Ὀδυσεὺς καὶ φαίδιμος ἔντε."
Ὣς ἄρα τοὺς ἀπέβαινε Μελαντόμπη, ἀγκυλοχείρων,
ἐς θαλάμους Ὀδυσῆος διὰ μέγαν ἠνεμόεντα
δῶν· ἔνθα οἱ ἔπειτα κατὰ ἔβαλε, τοῖον δὲ δόμοιο

---

[1] The doorway appears to have been a door in the wall, not part of the wall. It appears to have been the door of the great hall, which was the usual "main door," and appeared to be a flight of steps [illegible] feet [illegible] The door may well have been [illegible] from where it could be seen, and it opened upon a "way" leading into a passage (δόμος). This last word can be further defined. The passage underneath must contain the things leading the main hall, and there may have been many such passages between them. The obscure phrase ἀνεστάνετο δὲ πᾶν ἔδος I understand to mean something that the ground rose gently from the front of the palace to the rear. I assume further that the floor of the hall itself was level, so that the walls, he with, I understand the whole foundation upon which the whole rested,

postern door,[1] and along the topmost level of the threshold of the well-built hall was a way into a passage, and well fitting folding doors closed it. This postern Odysseus bade the goodly swineherd watch, taking his stand close by, for there was but a single way to reach it. Then Agelaus spoke among the wooers, and declared his word to all:

"Friends, will not one mount up by the postern door, and tell the people that so an alarm may be raised straightway? Then should this fellow soon have shot his last."

Then Melanthius, the goatherd, answered him: "It may not be, Agelaus, fostered of Zeus, for terribly near is the fair door of the court, and the mouth of the passage is hard. One man could bar the way for all, so he were valiant. But come, let me bring you from the store-room arms to don, for it is within, methinks, and nowhere else that Odysseus and his glorious son have laid the arms."

So saying Melanthius, the goatherd, mounted up by the steps[2] of the hall to the store-rooms of Odysseus. Thence he took twelve shields, as many spears, and

which was level with the threshold in front, was elevated to the ground level in the rear. Hence the fact that the *hereōn*, opening upon a "way" outside, was built above the floor of the hall and had to be reached by steps. That the *sellē* or foundation wall, was not itself level but followed the slope of the ground, seems to me to offer no difficulty.

[1] See the preceding note. Others understand the *hereōn* to have been openings in the wall, one of which was the *hereōn* (line 5) whereby one could climb up. But it is certain that the store-room was on the ground floor. The word *herei*, is, I take it, to be connected with *hērinos*, and to call the steps "breaks" in an ascent is surely natural enough; see Monro.

καὶ τοῖσιν ἔνεστι χαλκήρεα (τοῦδε νόησον)[1] 144
βῆ δ' ἴμεν, μάλα δ' ἄκα φέρων μενεαίνων Ἰθακόνδε
καὶ τόν' Ὀδυσσῆος λίπε γουνοῦν καὶ φίλον ἦτορ,
αὐτὰρ ὁ πρὸς βάλλεμενον ἴδε τεῖχος χεῖρε τε δεῖξε
μακρὸν τυπεσσόμενος· μέγα δ' αὐτῷ φάνετο δόμος.
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα 150
"Τηλέμαχ', ἦ μάλα δή τις ἐν μεγάροισι γυναικῶν
νῶϊν ἐπιστήσει πόλεμον κακὸν ἠδὲ Μελανθεύς"
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
"Ὦ πάτερ, αὐτὰρ ἐμοὶ τόδε γ' ἐμμορέοντο—οἶδα τε ἄλλον
οἶνον—ἢ θάλαμόν θ' ἅμα τοῖσιν πτύαιν ἀμφιέλισσαν 155
κλείετον ἀγκλίσας· τὸν δὲ σέσωστο δῆν ἀμείνων.
ἀλλ' ἄγε, δὴ ἔπειτα, θέμεν ἐνιδὲν θάλαμόν τε
καὶ φίλοισι ἕ τις ἐμ' ἔστω γυναικῶν ἕ τόδε ῥέζει,
ἥ τινος Δολίου, Μελανθεύς τοῦ τόν ἄνω"
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 160
βῆ δ' αὖτις θάλαμόνδε Μελαντὸς ὀξὺ κόκοιο,
οἶνον τεῖχε κόλα· τοῖσιν δὲ δίον ἐφόρεον,
αἶψα δ' Ὀ[υ]ρανίην προσέφωνεν ἔπεα πτερόεντα
"Δευγένεος Λαερτιάδη, πολυμήχαν' Ὀδυσεῦ,
οἶνος ὅ' αὖτ' ἐνίκων ἄνω, ἐν κεφαλῇ ἄνεω. 165
ἔρχεται ἐν θάλαμον· σὺ δὲ μοι τετμήστε φίλοισι,
ἥ μοι ἀνωγέτω· αἴ κε κρείσσων τε γένωμαι,
ἐν σοὶ ἐνὶ θυμῷ ἔχω· ἐν' ἐνεῴδιος ἀνέτειλῃ
πολλὰ ἔοργας οἴνου ἐμμεμαὼς ἐφ' ἐοῖσιν"
Τὸν δ' ἀναμειδήσας προσέφη πολυμήχανος Ὀδυσεύς 170
"Ἦ τοι ἔγω καὶ Τηλέμαχος μνηστῆρας ἀτάσσω
ἐχθρούς· ἔστοιβεν μεγάροιν, μάλα περ μεμαώτας.

[1] Lines 144–5 were rejected by Aristarchus.

as many helmets of bronze with thick plumes of horse-hair, and went his way, and quickly brought and gave them to the wooers. Then the knees of Odysseus were loosened and his heart melted, when he saw them donning armour and brandishing long spears in their hands, and great did his task seem to him, but quickly he spoke to Telemachus winged words:

"Telemachus, verily some one of the women in the halls is rousing against us an evil battle, or haply it is Melanthius."

Then wise Telemachus answered him: "Father, it is I myself that am at fault in this, and no other is to blame, for I left the close-fitting door of the store-room open: their watcher was better than I. But go now, goodly Eumaeus, close the door of the store-room, and see whether it is one of the women who does this, or Melanthius, son of Dolius, as I suspect."

Thus they spoke to one another. But Melanthius, the goatherd, went again to the store-room to bring beautiful armour, howbeit the goodly swineherd marked him, and straightway said to Odysseus who was near:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, yonder again is the pestilent fellow, whom we ourselves suspect, going to the store-room. But do thou tell me truly, shall I slay him, if I prove the better man, or shall I bring him hither to thee, that the fellow may pay for the many crimes that he has planned in thy house?"

Then Odysseus of many wiles answered him and said: "Verily I and Telemachus will keep the lordly wooers within the hall, how fierce soever they be,

ἀφὰρ δ' ἀποστρέψαντε πόδας καὶ χεῖρας ὑπερθεν
ἐς θάλαμον βάλετον, σανίδας δ' ἐπέρωσαν ὀπισθε,
σειρὴν δὲ πλέκτην ἐξ αὐτοῦ πειρήσαντε
κίον' ἀν' ὑψηλὴν ἐρύσαντ' πέλασάν τε δοκοῖσιν,
ἄκρον κεν βηθὰ ζωὸς ἰὼν χαλεπ' ἔλεγε πασχῶν.
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ηδ' ἐπίθοντο,
βῆν δ' ἴμεν ἐς θάλαμον, καθέζετο δέ μιν ἐνδον ἐόντα,
ἡ τοὶ ὁ μὲν θαλάμοιο μύχου κατὰ τεῖχος ἔρεινε,
τὼ δ' ἔστην ἐκατέρωθε παρὰ σταθμοῖσι μένοντε.
εἶδ' ὑπὲρ οἴνοιο ἰδὼν Μελανθιος, αἰπόλος αἰγῶν,
τῇ ἑτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,
τῇ δ' ἑτέρῃ σάκος ἐστὶν γέρον, πεπαλαγμένον ἁλῇ.
Λαέρτου ἥρωος, ὃ κουριζῶν φορέεσκε
ἐν τότε γ' ἤδη κείτο, διφᾶν δὲ λίλαιετο ἱμάντων
τὼ δ' ἄρ' ἐπαιξάνθ' ἑλέτην ἥρωάς τε μιν εἴσω
κουρίξ, ἐν δαπέδῳ δὲ χαμαὶ βάλον ἀχνυμένω κῆρ,
αὐτὰρ τὸ πόδας χεῖρας τε δέον θυμαλγέι δεσμῷ
εὖ μάλ' ἀποστρέψαντε διαμπερές, ὡς ἐκέλευεν
υἱὸς Λαέρταο, πολύτλας δῖος Ὀδυσσεύς·
σειρὴν δὲ πλέκτην ἐξ αὐτοῦ πειρήσαντε
κίον' ἀν' ὑψηλὴν ἐρύσαντ' πέλασάν τε δοκοῖσι,
τὸν δ' ἐπιμερτομέων προσέφης, Ἐ[1]ύμαιε συβώτα·
"Νῦν μὲν δὴ μάλα παγχυ, Μελανθιε, νύκτα φυλάξεις
εὐνῇ ἐν μαλακῇ κατακείμενος, ἣν σε ἔοικεν
οὐδὲ σέ γ' ἠριγένεια παρ' Ὠκεανοῖο ῥόοιο
λεύσσει ἐπερχομένη χρυσόθρονος, ἡνίκ' ἀγινεῖς
αἶγας μητήρεσσι δόμον κατὰ δεῖπνα πενέσθαι."

[1] Line 191 is omitted in many MSS.

but do you two bend behind him his feet and his arms alike, and cast him into the store room and be sounds behind his back. Then make fast to him lively a twisted rope, and hoist him up the tall pillar, till you bring him near the roof beams, that he may keep alive long, and suffer grievous torment."

So he spake, and they readily hearkened and obeyed. For they went to the store room unaware of him who was within. He truly was seeking for armour in the innermost part of the store room, and the two lay in wait, standing on either side of the door posts. And when Melanthius, the goatherd, was about to pass over the threshold bearing in one hand a goodly helm, and in the other a broad old shield flecked with rust, the shield of lord Laertes, which he was wont to bear in his youth, but now it was laid by and the seams of its straps were loosened, then the two sprang upon him and seized him. They dragged him in by the hair, and flung him down on the ground in sore terror and bound his feet and hands with galling bonds, binding them firmly behind his back, as the son of Laertes bade them the much-enduring goodly Odysseus, and they made fast to his body a twisted rope, and hoisted him up the tall pillar, till they brought him near the roof beams. Then didst thou mock him, swineherd Eumaeus, and say:

"Now verily, Melanthius, shalt thou watch the whole night through, lying on a soft bed, as befits thee, nor shall thou fail to mark the early Dawn, golden-throned, as she comes forth from the streams of Oceanus, at the hour when thou art wont to drive thy she goats for the wooers, to prepare a feast in the hall."

Ὣς ἄ μὲν αὖθι λέλειπτο, τεθεὶς ὀλοῷ ἐνὶ δεσμῷ· 205
τὼ δ' ἐς τεύχεα δύντε, θύρην ἐπιθέντε φαεινὴν,
βῆν' εἰς Ὀδυσῆα δαίφρονα, ποικιλομήτην.
ἔνθα μένος πνείοντες ἐφέστασαν, οἱ μὲν ἐπ' οὐδοῦ
τέσσαρες, οἱ δ' ἔντοσθε δόμων πολέες τε καὶ ἐσθλοί.
τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη, 208
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.
τὴν δ' Ὀδυσεὺς γήθησεν ἰδὼν καὶ μῦθον ἔειπε·
"Μέντορ, ἄμυνον ὀρήν, μνῆσαι δ' ἐτάρου φίλοιο,
ὅς σ' ἀγαθὰ ῥέζεσκον· ὁμηλικίη δέ μοί ἐσσι."
Ὣς φάτ', ὀιόμενος λαοσσόον ἔμμεν Ἀθήνην. 210
μνηστῆρες δ' ἑτέρωθεν ἀμοκλέον ἐν μεγάροισι
πρῶτος τὴν γ' ἐνέπεσε Δαμαστορίδης Ἀγέλαος·
"Μέντορ, μή σ' ἐπέεσι παραιπεπιθοῖεν Ὀδυσσεὺς
μνηστῆρεσσι μαχεσθαι, ἀμυνέμεναι δέ οἱ αὐτῷ.
ὧδε γὰρ ἡμέτερον γε νόον τελέεσθαι οἴω· 215
ἐκποτε κεν τούτους πτείνομεν, πατέρ' ἠδὲ καὶ υἱόν,
ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσεαι, οἷα μενοινᾷς
ἔρδειν ἐν μεγάροισι· σῷ δ' αὐτοῦ κρανεῖ τίσεις
αὐτὰρ ἐπὴν ὑμεῖς γε βίηφι ἀφέλωμεθα χαλκῷ,
ἐνθάδ' ἐπόσσα τοι ἔστι, τά τ' ἔνδοθι καὶ τὰ θύρηφι,
τοῖσιν Ὀδυσσῆος μεταμίξομεν· οὐδέ τοι εἴας 221
ζωὸν ἐν μεγάροισιν ἐάσομεν, οὐδὲ θυγατρὸς
οὐδ' ἄλοχον κεδνὴν Ἰθάκης κατὰ δῆμον ἀλήσεις."
Ὣς φάτ', Ἀθηναίη δὲ χολωσάτο κηρόθι μᾶλλον,
καί ῥ' ἔπεσσιν δ' Ὀδυσῆα χολωτοῖσιν ἐνίσσων· 225
"Οὐκέτι καί γ', Ὀδυσεῦ, μένος ἐμπεδον οὐδέ τις ἀλκή
οἴη ἔτ' ἀμφ' Ἑλένῃ λευκωλένῳ εὐπατερείῃ,

So he was left there, stretched in the direful blood, but the two put on their armour, and closed the bright door, and went to Odysseus, the wise and crafty minded. There they stood, breathing fury, those on the threshold but four, while those within the hall were many and brave. Then Athene, daughter of Zeus, drew near them, like unto Mentor in form and voice, and Odysseus saw her, and was glad, and he spoke, saying:

"Mentor, ward off ruin, and remember me, thy dear comrade, who often befriended thee. Thou art of like age with me!"

So he spoke, deeming that it was Athene, the rouser of hosts. But the wooers on the other side shouted aloud in the hall, and first Agelaus, son of Damastor, rebuked Athene, saying:

"Mentor, let not Odysseus beguile thee with his words to fight against the wooers and bear aid to himself. For in this wise, methinks, shall our will be brought to pass, when we have killed these men, father and son, thereafter shalt thou too be slain with them, such deeds art thou minded to do in thine halls; with thine own head shalt thou pay the price. But when with the sword we have stripped you of your might, all the possessions that thou hast within doors and in the fields we will mingle with those of Odysseus, and will not suffer the sons or thy daughters to dwell in thy house, nor thy faithful wife to fare at large in the city of Ithaca."

So he spoke, and Athene waxed the more wroth at heart, and she rebuked Odysseus with angry words:

"Odysseus, no longer hast thou steadfast might nor any valour, such as was thine when for high born Helen of the white arms thou didst for nine years

εἰναντι Τρώεσσιν ἐμαρνασο πολεμον αἰεί,
πολλους δ' ἀνδρας ἐπεφνον ἐν αἰνῇ δῃ ὀτῆτι,
σῇ δ' ἤλιθ βουλῇ Πριαμου πολις εὐρυαγυια.
πῶς δῃ νυν, ὅτε σον τε δομον καὶ κτημαθ' ἱκανοιτο,
ἄντα μνησαιτο ὀλοφυρεσθαι ἀλκιμον εἶναι;
ἀλλ' ἄγε δευρο, πεπον, παρ' ἐμ' ἵστασο καὶ ἴδε ἔργον,
ὄφρ' εἰδῇς οἷος τοι ἐν ἀνδράσι δυσμενεεσσιν
Μεντωρ Ἀλκιμιδῃς εὐεργεσιας ἀποτινει."
Ἦ ῥα, καὶ οὔ πω παγχυ δεδουπει ἐγχεαλκεα νικην,
ἀλλ' ἔτ' ἄρα σθενεος τε καὶ ἀλκῆς πειρητιζεν
ἡμεν Ὀδυσσῆος ἠδ' υἱοῦ κυδαλιμοιο.
αὐτὴ δ' ἀιθαλοεντος ἀνὰ μεγαροιο μελαθρον
ἕζετ' ἀναιξασα, χελιδονι εἰκελη ἄντην.
Μνησῆρας δ' ὤτρυνε Δαμαστορίδης Ἀγέλαος,
Εὐρυνομος τε καὶ Ἀμφιμεδων Δημοπτολεμος τε,
Πεισανδρος τε Πολυκτορίδης Πολυβος τε δαΐφρων·
οἱ γαρ μνησαιτο ἀρετῇ ἔσαν ἔξοχ' ἄριστοι,
ὅσσοι ἔτ' ἔζωον περί τε ψυχέων ἐμαχοντο·
τους δ' ἤδη ἐδαμασσε βιος καὶ ταρφεες ἰοί.
τοῖς δ' Ἀγέλαος μυθεεσκε, ἔπος φωνησας ἀφαυσεσσιν·
"Ὦ φιλοι, ἤδη σχεσει ἄνερ δδε χείρας ἀπτους·
καὶ δῃ οἱ Μεντωρ μεν ἔθη κενὰ εἴγματα εἴσω,
οἱ δ' οἶοι λειπονται ἐπι πρωτῃσι θυρῃσι.
τῷ νυν μὴ ἄμα πασσι ἐφιεσθε δουρατα μακρά,
ἀλλ' ἄγεθ' οἱ ἐξ πρῶτοι ἀφεστιοιτ', αἴ κέ ποθι Ζεὺς
δωῃ Ὀδυσσῆα θλῆσθαι καὶ κῦδος ἀρέσθαι.
των δ' ἄλλων οὐ κῆδος, ἐπὴν οὗτός γε πέσῃσιν."
Ὣς ἔφαθ', οἱ δ' ἄρα πασσι ἀφεστιεσαν ὡς ἐκέλευεν,

battle with the Trojans unceasingly and many men thou slewest in dread conflict, and by thy counsel was the broad-waved city of Priam taken. How is it that now, when thou hast come to thy house and thine own possessions, thou shrinkest with waning from piercing the man, and that against the wooers? Nay, friend, come hither and take thy stand by my side and see my deeds, that thou mayest know what manner of man Mentor, son of Alcimus, is to repay kindness in the midst of the fray."

So spoke, but did not give him strength utterly to turn the course of the battle, but made trial of the might and valour of Odysseus and his glorious son, and for herself, she flew up to the roof-beam of the smoky hall, and sat there in the guise of a swallow to look upon.

Now the wooers were urged on by Agelaus, son of Damastor, by Peisander and Amphimedon and Demoptolemus and Peisandes, son of Polyctor, and wise Polybus; for these were in valence far the best of all the wooers who still lived and fought for their lives, but the rest the bow and the swift-flying arrows had by now laid low. But Agelaus spoke among them and declared his word to all:

"Friends, now at length will this man stay his invincible hands. Lo, Mentor has gone from him and has but uttered empty boasts, and they are left alone there at the outer doors. Therefore hurl not now upon them your long spears all at once, but come, do you six throw first in the hope that Zeus may grant that Odysseus be struck, and that we win glory. Of the rest there is no care, once he shall have fallen."

So he spoke, and they all hurled their spears, as

[illegible]

[illegible]

[illegible]

he bade, eagerly; but Athene made all vain. One man smote the door-post of the well-built hall, another the close-fitting door, another's ashen spear, heavy with bronze, struck upon the wall. But when they had avoided the spears of the wooers, first among them spoke the much enduring goodly Odysseus:

"Friends, now I give the word that we too cast our spears into the throng of the wooers, who are minded to slay us in addition to their former wrongs."

So he spoke, and they all hurled their sharp spears with sure aim. Odysseus smote Demoptolemus, Telemachus Euryades, the swineherd Eumaeus, and the herdsmen of the cattle slew Peisander. So these all at the same moment bit the vast floor with their teeth, and the wooers drew back to the innermost part of the hall. But the others swang forward and drew forth their spears from the dead bodies.

Then again the wooers hurled their sharp spears eagerly, but Athene made them vain, many as they were. One man smote the door-post of the well-built hall, another the close-fitting door, another's ashen spear, heavy with bronze, struck upon the wall. But Amphimedon smote Telemachus on the hand by the wrist, a grazing blow, and the bronze tore the surface of the skin. And Ctesippus with his long spear grazed the shoulder of Eumaeus above his shield, but the spear flew over and fell upon the ground. Then once more Odysseus, the wise and crafty-minded, and his company hurled their sharp spears into the throng of the wooers, and again Odysseus, the sacker of cities, smote Eurydamas, and Telemachus Amphimedon, the swineherd Polybus,

Κτήσιππον δ' ἄρ' ἔπειτα βοῶν ἐπιβουκόλος ἀνὴρ 185
βεβλήκει πρὸς στῆθος, ἐπευχόμενος δὲ προσηύδα·
"Ὦ Πολυθερσείδη φιλοπερτομε, μή ποτε παμπαν
εἴκων ἀφραδίῃς μέγα εἰπεῖν, ἀλλὰ θεοῖσιν
μύθον ἐπιτρέψαι, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι.
τοῦτό τοι ἀντὶ ποδὸς ξεινήιον, ὃν ποτ' ἔδωκας 190
ἀντιθέῳ Ὀδυσῆι δόμον κατ' ἀλητεύοντι."
Ἦ ῥα βοῶν ἑλίκων ἐπιβουκολος· αὐτὰρ Ὀδυσσεὺς
αὖτε Δαμαστορίδην αὐτοσχεδὸν ἐγχεῖ μακρῷ·
Τηλέμαχος δ' Εὐηνορίδην Λειωκριτον οὖτα
δουρὶ μέσον κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν· 195
ἤριπε δὲ πρηνής, χθονὶ δ' ἤλασε παντὶ μετωπῳ.
δὴ τότ' Ἀθηναίη φθισίμβροτον αἰγίδ' ἀνέσχεν
ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐντοίηθεν
οἱ δ' ἐφεβοντο κατὰ μέγαρον βόες ὡς ἀγελαῖαι·
τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν 200
ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.
οἱ δ' ὥς τ' αἰγυπιοὶ γαμψωνυχες ἀγκυλοχεῖλαι,
ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνιθεσσι θορωσι
ταί μέν τ' ἐν πεδίῳ πέτεα πτώσσουσαι ἵενται,
αἱ δέ τε τὰς ἁλέουσιν ἐπάλμενοι, οὐδέ τις ἀλκὴ 205
γίγνεται οὐδὲ φυγή· χαίρουσι δέ τ' ἀνέρες ἄγρῃ
ὡς ἄρα τοι μνηστῆρας ἐπεσσύμενοι κατὰ δῶμα
τύπτον ἐπιστροφάδην· τῶν δὲ στονοε κρανιὰ ἀείκης
πράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θῦε.
Λειώδης δ' Ὀδυσῆος ἐπεσσύμενος λάβε γούνων, 210
καί μιν λισσόμενος ἔπεα πτεροεντα προσηύδα·

and thereafter the herdsman of the cattle made Ctesippus in the breast, and boasted over him, saying:

"Son of Polytherses, thou lover of revelings, never more at all do thou speak big, yielding to folly, but leave the matter to the gods, since verily they are mightier far. Lo, I give thee a gift of welcome to match the hoof which of late thou gavest to godly Odysseus, when he went begging through the house."

So spoke the herdsman of the curved cattle. But Odysseus wounded the son of Damastor in close fight with a thrust of his long spear, and Leocritus, son of Evenor, with a great thrust full on the groin and drove the spear clean through, and he fell backward and struck the ground full with his forehead. Then Athene held up her aegis, the bane of warriors, on high from the roof, and the minds of the suitors were panic-stricken, and they fled through the hall like a herd of kine that the darting gadfly frightens and drives along in the season of spring, when the long days come. And even as vultures of crooked talons and curved beaks come forth from the mountains and dart upon smaller birds, which scour the plain fearing low in swarms the clouds and the vultures pounce upon them and slay them, and they have no defence or way of escape, and men rejoice at the chase, even so did these sitters set upon the wooers and smite them left and right through the hall. And the stones rose hideous groaning as heads were smitten, and all the floor swam with blood.

But Leodes rushed forward and clasped the knees of Odysseus and made entreaty to him, and spoke winged words:

"Γουνοῦμαί σ', Ὀδυσεῦ· σὺ δέ μ' αἴδεο καί μ' ἐλέησον·
οὐ γάρ πώ τινά φημι γυναικῶν ἐν μεγάροισιν
εἶναι οὐδέ τι ῥέξαι ἀτάσθαλον· ἀλλὰ καὶ ἄλλους
παύεσκον μνηστῆρας, ὅτις τοιαῦτά γε ῥέζοι. 315
ἀλλά μοι οὐ πείθοντο κακῶν ἄπο χεῖρας ἔχεσθαι·
τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.
αὐτὰρ ἐγὼ μετὰ τοῖσι θυωσκόος οὐδὲν ἔοργα
πείσομαι, ὡς οὐκ ἔστι χάρις μετοπισθ' εὐεργέων."
Τὸν δ' ἄρ' ὑποδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Εἰ μὲν δὴ μετὰ τοῖσι θυωσκόος εὔχεαι εἶναι, 321
πολλάκι σευ μέλλεις ἀρημένα ἐν μεγάροισι
τηλοῦ ἐμοὶ νοστοῦ τέλος γλυκερὸν γενέσθαι,
σοὶ δ' ἄλοχον τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι·
τῷ οὔ τοι θανάτου γε δυσηλεγέα προφύγοισθα."
Ὣς ἄρα φωνήσας ξίφος εἵλετο χειρὶ παχείῃ
πείμενον, ὁ μ' Ἀγέλαος ἀποπροέηκε χαμᾶζε
στεινομένου· τῷ τόν γε κατ' αὐχένα μέσσον ἔλασσε,
φθογγομένου δ' ἄρα οἱ γε κάρη κονίῃσιν ἐμίχθη.
Τερπιάδης δ' ἐτ' ἀοιδὸς ἀλύσκανε κῆρα μέλαιναν, 330
Φήμιος, ὃς μ' ἤειδε μετὰ μνηστῆρσιν ἀνάγκῃ.
ἑστη δ' ἐν χείρεσσιν ἔχων φόρμιγγα λίγειαν
ἐγγὺς παρ' ἀρσενθυρὴν· δίχα δέ φρεσὶ μερμηρίζεν,
ἢ ἑκὼν μεγάροιο Διὸς μεγάλου ποτὶ βωμὸν
ἕρκειον ἵζοιτο τετυγμένον, ἔνθ' ἄρα πολλὰ 335
Λαέρτης Ὀδυσεύς τε βοῶν ἐπὶ μηρί' ἔκηαν,
ἢ γουνῶν λίσσοιτο προσαΐξας Ὀδυσῆα.

"By thy knees I beseech thee, Odysseus, and do thou respect me and have pity. For I declare to thee that never yet have I wronged one of the women in thy house by wanton word or deed, nay, I sought to check the other wooers, when any would do such deeds. But they would not hearken to me to withhold their hands from evil, wherefore through their wanton folly they have met a cruel doom. Yet I, the soothsayer among them, that have done no wrong, shall be laid low even as they, so true is it that there is no gratitude in afterime for good deeds done."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "If verily thou dost declare thyself the soothsayer among these men, often, I ween, must thou have prayed in the hall that far from me the issue of a joyous return might be removed, and that it might be with thee that my dear wife should go and bear thee children, wherefore thou shalt not escape grievous death."

So saying, he seized in his strong hand a sword that lay near, which Agelaos had let fall to the ground when he was slain, and with this he smote him full upon the neck. And even while he was yet speaking his head was mingled with the dust.

Now the son of Terpes, the minstrel, was still seeking to escape black fate, even Phemius, who sang perforce among the wooers. He stood with the clear toned lyre in his hands near the postern door, and he was divided in mind whether he should slip out from the hall and sit down by the well built altar of great Zeus, the God of the court, whereon Laertes and Odysseus had burned many thighs of oxen, or whether he should rush forward and clasp

ἔνθα δὲ οἱ φορέουσι δ' ἀκόντε κυδάλιμοι τε,
γουνοῦν ἐλέσθαι Λαερτιάδην Ὀδυσῆος
ἦ τοι ὁ φωνήσας γλαφυρὴν κατέθηκε χαμάζε 340
μεσσηγὺς κρητῆρος ἰδὲ θρόνου ἀργυροήλου,
αὐτὰρ ὁ αὖτ' Ὀδυσῆα προσαΐξας λάβε γούνων,
καὶ μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·
"Γουνούμαί σ', Ὀδυσεῦ· σὺ δὲ μ' ἐλέησον ἐπὶ σοί τε
αὐτῷ τε μετόπισθε· ἐχεμυθίη ἐστὶ φίλοισι, εἴ κεν ἀοιδὸς 345
τοῖος ἐὼν θεοῖσι καὶ ἀνθρώποισιν ἀείδῃ.
αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν οἴμας
παντοίας ἐνέφυσεν· ἐοικὰ δέ τοι παρακλίνειν
ὡς τε θεῷ· τῷ μή με λίλαιο δειροτομῆσαι,
καὶ κεν Τηλεμάχοιο τάδε γ' εἴποις, ὃς φίλος υἱός, 350
οὐ ἑκὼν οἴ τι ἔασα δόμον δ' ἐς σὸν ἰόντα
νωλεμὲς μνηστῆρσιν ἀείσομεν ἀντία δαίτης,
ἀλλὰ πολὺ πλείονες καὶ κρείσσονες ἤγορ ἀνάγκη."
Ὣς φάτο, τοῦ δ' ἤκουε θεοῦ ἰσόφρων Τηλεμάχοιο,
αἶψα δ' ἴον πατέρα προσεφώνεον ἐγγὺς ἐόντα· 355
"Ἰσχεο μηδέ τι τοῖον ἀκούσιον εἴνεκα χαλκῆς
καὶ ἑρμῖνος Μέλανα κακώσομεν, ὃς τέ μοι ἀεὶ
αἴνῃ ἐν ἡμετέρῳ κεκλίσκετο παῖδος ἑοῖο,
ἠὲ καὶ ἄλλοθι φίλοιτο τε καὶ τιμαίατο,
ἠὲ καὶ ἀντιβόλησον ἐρυκόμενον κατὰ δῶμα" 360
Ὣς φάτο, τοῦ δ' ἤκουσε Μέλαν κεκυμένα εἰδώς
κεκτήνων γὰρ ἔκειτο ἄνω θρόνου, ἀμφὶ δὲ δέρμα
ἔντο βοὸς νωλεμές, ἀλλήκτου ἕνεκ' ἀλκῆς·
αἶψα δ' ἄνω θρόνου ἆστο, θοῶς δ' ἀνέτινε βοείην
Τηλεμάχου δ' ἄρ' ἔπειτα προσαΐξας λάβε γούνων, 365
καὶ μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

the knees of Odysseus in prayer. And as he pondered this seemed to him the better course to clasp the knees of Odysseus, son of Laertes. So he laid the bow, [illegible] on the ground between the [illegible] bow and the silver-studded chair, and himself rushed forward and clasped Odysseus by the knees, and made entreaty to him, and spoke winged words:

"By thy knees I beseech thee, Odysseus, and do thou respect me and have pity, on thine own self shall sorrow come hereafter, if thou slayest the minstrel even me, who sing to gods and men. Self taught am I, and the god has planted in my heart all manner of lays, and worthy am I to sing to thee as to a god, wherefore be not eager to cut my throat. Aye, and Telemachus is too well [illegible] to this, thy dear son, how that through no will or desire of mine I was wont to resort to thy house to sing to the wooers at their feasts, but they being far more and stronger led me hither perforce."

So he spoke, and the strong and mighty Telemachus heard him, and quickly spoke to his father, who was near:

"Stay thy hand and do not wound this guileless man with the sword. Aye and let us save also the herald, Medon, who ever cared for me in our house, when I was a child—unless perchance Philoetius has already slain him, or the swineherd, or he met thee as thou didst rage through the house."

So he spoke, and Medon, wise of heart, heard him, for he lay crouching beneath a chair, and had clothed himself in the skin of an ox, newly flayed, seeking to avoid black fate. Straightway he rose from beneath the chair and stripped off the ox hide and then rushed forward and clasped Telemachus by the knees, and made entreaty to him, and spoke winged words:

[illegible]

"Friend, here I am; stay thou thy hand and bid thy father stay his, lest in the greatness of his might he harm me with the sharp bronze in his wrath against the wooers, who wasted his possessions in the hall, and in their folly honoured thee not at all."

But Odysseus of many wiles smiled, and said to him: "Be of good cheer, for he has discovered thee and saved thee, that thou mayest know in thy heart and tell also to another how far better is the doing of good deeds than of evil. But go forth from the halls and sit down outside in the court away from the slaughter, thou and the minstrel of many songs, till I shall have finished all that I must needs do in the house."

So he spoke, and the two went their way forth from the hall and sat down by the altar of great Zeus, gazing about on every side, ever expecting death. And Odysseus too gazed about all through his house to see if any man yet lived, and was hiding there, seeking to avoid black fate. But he found them one and all fallen in the blood and dust—all the host of them, like fishes that fishermen have drawn forth in the meshes of their net from the grey sea upon the curving beach, and they all lie heaped upon the sand, longing for the waves of the sea, and the bright sun takes away their life, even so now the wooers lay heaped upon each other. Then Odysseus of many wiles spoke to Telemachus:

"Telemachus, go call me the nurse Eurycleia, that I may tell her the word that is in my mind."

So he spoke, and Telemachus hearkened to his dear father, and shaking the door said to Eurycleia:

"Up and hither, aged wife, that hast charge of all our woman servants in the house. Come, my father calls thee, that he may tell thee somewhat."

Ὡς δ' ἀδινοὶ κορέων τῇ δ' ἄντομαι ἔνθετο μέλος,
ἄλφεσι τε βόας μετὰ νῶν τε τὸ πάντα κόρεσσε,
μὴ δ' ἔτι μ' ἀ[illegible] Τηλεμάχου τε [illegible] 600
εἴσω ἐκεῖνο· Ὀδυσῆος μετὰ κτήματα πάντα,
αἴματι καὶ λύθρῳ πεπαλαγμένον ἄστε λέοντα,
δεῦρο τε βήσεται βοῦς δ' ἀγρόνδε κατάγεται
πᾶς δ' ἔλαφος τε φόβος τε πάρ' ἀμφοτέρωθεν
ἀμπαύσουσι πόλιν· ἔνθ' οὐ τόν γε ἔοικε 605
μὴ Ὀδυσῆος πολλὰ ἔνεκ' ἀνδρὸς τε γυναικὸς
δὴ τότε οἱ νόος ἔσται τε καὶ ἄντομαι ἐν βόε αἴμα,
ἰδέμεν ἠ κτείνῃσι ἔπι μετὰ οἴκαδε δόμον
ἀλλ' Ὀδυσεὺς κατίδοιτο καὶ ἐλπόμενος ἐσόκε τόν γε,
καὶ μὰν φόνον ἔνθ' ἀτιμώσεται πάμπαν ἀπάντων 610
Ἦ ἐν θυμῷ τόνδε, χόλον καὶ ἄλγεα μὴ ἀλυσκῇς
εἰς ἄν ἀνὴρ ἀπόκτειναι ἐν ἀνδρόσι εἰ γὰρ ἀπαθὴς
τοῖσδε δὲ μοῖρ' ἀπόκτειναι ἔνεστι καὶ ἐχθίστα ἔργα
οὐ τόσα γὰρ τόσσον τιμᾷ ἔπιστο αὐτὸν ἄνωγε,
οὐ σάκος οὐ κ μὴ ἀνδρῶν, ἔνεστ' ἐφέοις ἀπαφίσκοιτο 615
τῷ καὶ ἐπιστάμενος ἀνδρῶν πόνον τόσσον τόσσον
ἀλλ' ἄνω μὴ σὺ γυναικὸς δὲ μὴ ἔοικε κατάλεξον,
εἰ τὸ ἀτιμάζουσι καὶ οἱ τόνδε ἔνεστι
Τὸν δ' αὖτε πρόσφωνε φίλη τροφὸς Εὐρυκλεία·
"τοῦτο ἔνεστ' ἔνεστι, τέκνον ἀλφίστα κατάλεξον 620
ἔστι κόστα τοῦ ἔνεστ' ἔνεστ' μὴ γυναικὸς
ἔμοιγε, τοῦ μὲν τ' ἔστι ἐκάλεξαν ἐπιτάξεσθαι,
ἔνεστ τε βοῦς τε καὶ δοκοῦντ' ἐπιτάξεσθαι
τῶν ἔνεστ' τῶν ἀπαλέστατον ἀνεστόνεν,
οἴν ἄμα τοῦνεκ' οἴν αὐτὸν Πηνελόπεια 625
Τηλεμάχῳ δὲ τόν μὲν αἴξετο, τοῖ δ' ἄρτιμ

So he spoke, but her word remained unwinged; she opened the doors of the stately hall, and came forth, and Telemachus led the way before her. There she found Odysseus amid the bodies of the slain, all befouled with blood and filth, like a lion that comes from feeding on an ox of the farmstead, and all his breast and his cheeks on either side are stained with blood, and he is terrible to look upon, even so was Odysseus befouled, his feet and his hands above. But she, when she beheld the corpses and the great welter of blood, made ready to utter loud cries of joy, seeing what a deed had been wrought. But Odysseus stayed and checked her in her eagerness, and spoke and addressed her with winged words

"In thine own heart rejoice, old dame, but refrain thyself and cry not out aloud; an unholy thing is it to boast over slain men. These men here has the fate of the gods destroyed and their own reckless deeds, for they honoured no one of men upon the earth, were he evil or good, whosoever came among them, wherefore by their wanton folly they brought on themselves a shameful death. But come, name thou over to me the women in the hall, which ones dishonour me and which are guiltless."

Then the dear nurse Euryclea answered him: "Then verily, my child, will I tell thee all the truth. Fifty women servants hast thou in the hall, women that we have taught to do their work, to card the wool and bear the yoke of slaves. Of these twelve in all have set their feet in the way of shamelessness, and regard not me nor Penelope herself. And Telemachus is but newly grown to manhood, and his

σημαίνειν εἴασκεν ἐπὶ δμῳῇσι γυναιξίν.
ἀλλ' ἄγε δὴ ἄνεβαν ὑπερῷα σιγαλόεντα
εἴπω σῇ ἀλόχῳ, τῇ τις θεὸς ὕπνον ἐπώρσε."[1]
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Μὴ πω τηνδ' ἐγείρε· σὺ δ' ἐνθάδε εἰπὲ γυναιξὶν 421
ἔλθεμεν, αἵ περ πρόσθεν ἀειρόμεν μηχανόωντο."
Ὣς ἄρ' ἔφη, γρηὺς δὲ διὰ μεγάροιο βεβήκει
ἀγγελέουσα γυναιξὶ καὶ ἐτρωπέουσα νέεσθαι.
αὐτὰρ ὁ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην 426
εἰς ἓ καλεσσάμενος ἔπεα πτερόεντα προσηύδα·
"Ἄρχετε νῦν νεῖκος φορέειν καὶ δῖνεύε γυναῖκας·
αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας
ὕδατι καὶ σπόγγοισι πολυτρήτοισι καθαίρειν.
αὐτὰρ ἐπὴν δὴ πάντα δόμον κατακοσμήσησθε, 440
δμῳὰς ἐξαγάγοντες ἀνεστάθεον μεγάροιο,
μασήσγυν τε θόλου καὶ ἀμύμονας ἔρεσσε σίλῳ,
θεινέμεναι ξιφέων τανυήκεσιν, εἰς ὅ κε πᾶσιν
ψυχὰς ἐξαφέλησθε καὶ ἐκλελάθωντ' Ἀφροδίτης,
τὴν ἄρ' ὑπὸ μνηστῆρσιν ἔχον μισγοντό τε λιθρῇ." 445
Ὣς ἔφαθ', αἱ δὲ γυναῖκες ἀολλέες ἦλθον ἅπασαι,
αἶν' ὀλοφυρόμεναι, θαλερὸν κατὰ δάκρυ χέουσαι.
πρῶτα μὲν αὖν νεῖκος φόρεον κατατεθνηώτας,
καὶ δ' ἄρ' ὑπ' αἰθούσῃ τίθεσαν εὐήρεσι σίλῳ,
ἀλλήλοισιν ἐρειδόμεναι· σημαίνε δ' Ὀδυσσεὺς 450
αὐτὸς ἐπισπέρχων[2] τοὶ δ' ἐκφόρεον καὶ ἀνάγκῃ.
αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας
ὕδατι καὶ σπόγγοισι πολυτρήτοισι καθαίρον.

[1] ἀνάρσει ἔχουσι. [2] ἐπισπέρχων: ἐπισπέρχων.

mother would not suffer him to rule over the women servants. But come, let me go up to the bright upper chamber and bear word to thy wife, on whom some god has sent sleep."

Then Odysseus of many wiles answered her, and said: "Wake her not yet, but do thou bid come hither the women, who in time past have contrived shameful deeds."

So he spoke, and the old dame went forth through the hall to bear tidings to the women, and bid them come; but Odysseus called to him Telemachus and the neatherd and the swineherd, and spoke to them winged words:

"Begin now to bear forth the dead bodies and bid the women help you, and thereafter cleanse the beautiful chairs and the tables with water and porous sponges. But when you have set all the house in order, lead the women forth from the well-built hall to a place between the dome[1] and the goodly fence of the court, and there strike them down with your long swords, until you take away the life from them all, and they forget the love which they had at the bidding of the wooers, when they lay with them in secret."

So he spoke, and the women came all in a throng, wailing terribly and shedding big tears. First they bore forth the bodies of the slain and set them down beneath the portico of the well-fenced court, propping them one against the other, and Odysseus himself gave them orders and hastened on the work, and they bore the bodies forth perforce. Then they cleansed the beautiful high seats and the tables with

[1] It is impossible to determine precisely what the Greek was, save that it must have been some dome-like structure within the wall.

αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης
λίστροισιν δαπέδου πύκα ποιητοῖο δομοῖο 465
ξῦον· τοὶ δ' ἐφόρεον δμῳαί, τίθεσαν δὲ θύραζε.
αὐτὰρ ἐπειδὴ πᾶν μέγαρον διεκοσμήσαντο,
δμῳὰς δ' ἐξαγαγόντες ἐυσταθέος μεγάροιο,
μεσσηγύς τε θόλου καὶ ἀμύμονος ἕρκεος αὐλῆς,
εἶλεον ἐν στείνει, ὄθεν οὔ πως ἦεν ἀλύξαι. 470
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχ' ἀγορεύειν·
"Μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἕλοιμην
τάων, αἳ δὴ ἐμῇ κεφαλῇ κατ' ὀνείδεα χεῖαν
μητέρι θ' ἡμετέρῃ παρά τε μνηστῆρσιν ἄνασσαν."
Ὣς ἄρ' ἔφη, καὶ πεῖσμα νεὸς κυανοπρῴροιο 475
κίονος ἐξαψας μεγάλης περιβάλλε θόλοιο,
ὑψόσ' ἐπεκτείνας, μή τις ποσὶν οὖδας ἵκοιτο.
ὡς δ' ὅτ' ἂν ἢ κίχλαι τανυσίπτεροι ἠὲ πέλειαι
ἕρκεϊ ἐνπλήξωσι, τό θ' ἑστήκῃ ἐνὶ θαμνῷ,
οὖλον ἐσιάμεναι, στυγερὸς δ' ὑπεδέξατο κοῖτος, 480
ὧς αἳ γ' ἐξείης κεφαλὰς ἔχον, ἀμφὶ δὲ πῶσαι
δειρῇσι βρόχοι ἦσαν, ὅπως οἴκτιστα θανοῖεν.
ἤσπαιρον δὲ ποδεσσι μίνυνθά περ οὔ τι μάλα δίν.
Ἐκ δὲ Μελανθιον ἦγον ἀνὰ προθύρου τε καὶ αὐλήν·
τοῦ δ' ἀπὸ μὲν ῥίνας τε καὶ οὔατα κῆλεν χαλκῷ 485
ταμνον, μηδεά τ' ἐξέρυσαν, κυσὶν ὠμὰ δασασθαι,
χεῖράς τ' ἠδὲ πόδας κοπτον κεκοτηότι θυμῷ.
Οἱ μὲν ἔπειτ' ἀπονιψάμενοι χεῖράς τε πόδας τε
εἰς Ὀδυσῆα δόμονδε κίον, τετέλεστο δὲ ἔργον·
αὐτὰρ ὁ γε προσέειπε φίλην τροφὸν Εὐρύκλειαν· 490

water and porous sponges. But Telemachus and the neatherd and the swineherd scraped with hoes the floor of the well built house, and the women bore the scrapings forth and threw them out of doors. But when they had set in order all the hall, they led the women forth from the well built hall to a place between the dome and the goodly fence of the court, and shut them up in a narrow space, whence it was in no wise possible to escape. Then wise Telemachus was the first to speak to the others, saying:

"Let it be by no clean death that I take the lives of these women, who on my own head have poured reproaches and on my mother, and were wont to lie with the wooers."

So he spoke, and tied the cable of a dark-prowed ship to a great pillar and flung it round the dome, stretching it on high that none might reach the ground with her feet. And as when long-winged thrushes or doves fall into a snare that is set in a thicket, as they seek to reach their resting-place, and hateful is the bed that gives them welcome, even so the women held their heads in a row, and round the necks of all nooses were laid, that they might die most piteously. And they writhed a little while with their feet, but not long.

Then forth they led Melanthius through the doorway and the court, and cut off his nostrils and his ears with the pitiless bronze, and drew out his vitals for the dogs to eat raw, and cut off his hands and his feet in their furious wrath.

Thereafter they washed their hands and feet, and went into the house to Odysseus, and the work was done. But Odysseus said to the dear nurse

"Οἶσε θέειον, γρηῦ, κακῶν ἄκος, οἶσε δέ μοι πῦρ,
δῶρα θεειώσω μέγαρον· σὺ δὲ Πηνελόπειαν
ἔλθεῖν ἐνθάδ' ἀνώχθι σὺν ἀμφιπόλοισι γυναιξί·
πάσας δ' ὀτρύνον δμῳὰς κατὰ δῶμα νέεσθαι."
Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 485
"Ναὶ δὴ ταῦτά γε, τέκνον ἐμόν, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε τοι χλαῖνάν τε χιτῶνά τε εἵματ' ἐνείκω,
μηδ' οὕτω ῥάκεσιν πεπυκασμένος εὐρέας ὤμους
ἔσταθ' ἐνὶ μεγάροισι νεμεσσητὰν δέ κεν εἴη."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Πῦρ νῦν μοι πρώτιστον ἐνὶ μεγάροισι γενέσθω." 491
Ὣς ἔφατ', οὐδ' ἀπίθησε φίλη τροφὸς[1] Εὐρύκλεια,
ἤνεικεν δ' ἄρα πῦρ καὶ θεῖον· αὐτὰρ Ὀδυσσεὺς
εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν.
Γρηῦς δ' αὖτ' ἀπέβη διὰ δώματα καλ' Ὀδυσῆος 495
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι·
αἱ δ' ἶσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι.
αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἠσπάζοντ' Ὀδυσῆα,
καὶ κύνεον ἀγαπαζόμεναι κεφαλήν τε καὶ ὤμους
χεῖράς τ' αἰνύμεναι· τὸν δὲ γλυκὺς ἵμερος ᾕρει 500
κλαυθμοῦ καὶ στοναχῆς, γίγνωσκε δ' ἄρα φρεσὶ πάσας.

[1] φίλη τροφὸς : περίφραν.

Eurycleia "Bring sulphur, old dame, to cleanse from pollution, and bring me fire, that I may purge the hall, and do thou bid Penelope come hither with her handmaidens, and order all the women in the house to come."

Then the dear nurse Eurycleia answered him: "Yea, all this, my child, hast thou spoken aright. But come, let me bring thee a cloak and a tunic for raiment, and do not thou stand thus in the halls with thy broad shoulders wrapped in rags, that were a cause for blame."

Then Odysseus of many wiles answered her: "First of all let a fire now be made me in the hall."

So he spoke, and the dear nurse Eurycleia did not disobey, but brought fire and sulphur; but Odysseus throughly purged the hall and the house and the court.

Then the old dame went back through the fair house of Odysseus to bear tidings to the women and bid them come, and they came forth from their hall with torches in their hands. They thronged about Odysseus and embraced him, and clasped and kissed his head and shoulders and his hands in loving welcome; and a sweet longing seized him to weep and wail, for in his heart he knew them all.

Γρηῢς δ' εἰς ὑπερῷ' ἀνεβήσετο καγχαλόωσα,
δεσποίνῃ ἐρέουσα φίλου πόσιν ἔνδον ἐόντα·
γούνατα δ' ἔρρωσαντο, ποδες δ' ὑπερικταίνοντο.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν ἔπος μῦθον ἔειπεν·
"Ἔγρεο, Πηνελόπεια, φίλου τέκος, ὄφρα ἴδηαι 5
ὀφθαλμοῖσι τεοῖσι τά τ' ἔλδεαι ἤματα πάντα.
ἦλθ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ὀψέ περ ἐλθών,
μνηστῆρας δ' ἔκτεινεν ἀγήνορας, οἵ θ' ἑὸν οἶκον
κηδεσκον καὶ κτήματ' ἔδον βιόωντό τε παῖδα."
Τὴν δ' αὖτε προσέειπε περιφρων Πηνελόπεια· 10
"Μαῖα φίλη, μαργήν σε θεοὶ θέσαν, οἵ τε δύνανται
ἄφρονα ποιῆσαι καὶ ἐπίφρονα περ μάλ' ἐόντα,
καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν
οἵ σε περ ἔβλαψαν· πρὶν δὲ φρένας αἴσιμη ἦσθα.
τίπτε μ' λωβεύεις πολυπενθέα θυμὸν ἔχουσαν 15
ταῦτα παρεξ ἐρέουσα καὶ ἐξ ὕπνου μ' ἀνεγείρεις
ἡδέος, ὃς μ' ἐπέδησε φίλα βλέφαρ' ἀμφικαλύψας;
οὐ γὰρ πω τοιόνδε κατέδραθον, ἐξ οὗ Ὀδυσσεὺς
ᾤχετ' ἐποψόμενος Κακοίλιον οὔκ ὀνομαστήν.
ἀλλ' ἄγε νῦν κατάβηθι καὶ ἂψ ἔρχευ μέγαρονδε. 20
εἰ γάρ τίς μ' ἄλλη γε γυναικῶν, αἳ μοι δόσαι,

BOOK XXIII

Then the old dame went up to the upper chamber, laughing aloud to tell her mistress that her dear husband was in the house. Her knees moved nimbly, but her feet trotted along beneath her,[1] and she stood above her lady's head, and spoke to her, and said:

"Awake, Penelope, dear child, that with thine own eyes thou mayest see what thou desirest all thy days. Odysseus is here, and has come home, late though his coming has been, and has slain the proud wooers who vexed his house, and devoured his substance, and oppressed his son."

Then wise Penelope answered her: "Dear nurse, the gods have made thee mad, they who can make fools even even one who is full wise, and set the simple-minded in the paths of understanding. It is they that have marred thy wits, though heretofore thou wast sound of mind. Why doest thou mock me, who have a heart full of sorrow, to tell me this wild tale, and doest rouse me out of slumber the sweet slumber that sound me and enfolded my eyelids? For never yet have I slept so sound since the day when Odysseus went forth to see evil Ilios that should not be named. Nay come now, go down and back to the women's hall, for if any other of the women that are

[1] The meaning of *δεσποινάων* has to be inferred from the context. The poet means apparently to mark as much the eager haste of the old woman and the lightness of age. I assume that the first element in the word is *ἀνά*, not *ἀνάν*.

τοῦτ' ἐλθοῦσ' ἤγγειλε καὶ ἐξ ὕπνου ἀνέγειρεν,
τῷ κε ταχὺ στυγερῶς μιν ἐγὼν ἀπεπεμψα νεεσθαι
αὖτις ἔσω μέγαρον· σὺ δὲ τοῦτό γε γήρας ὀφέλλει."
Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 95
"Οὐ τί σε λαθέτω, τέκνον φίλον, ἀλλ' ἔτυμόν τοι
ἦλθ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ὡς ἀγορεύω,
ὁ ξεῖνος, τὸν πάντες ἀτίμων ἐν μεγάροισι.
Τηλέμαχος δ' ἄρα μιν πάλαι ᾔδεεν ἐνδον ἐόντα,
ἀλλὰ σοφροσύνῃσι νοήματα πατρὸς ἐκεύθει, 100
ὄφρ' ἀνδρῶν τίσαιτο βίην ὑπερηνορεόντων."
Ὣς ἔφαθ', ἡ δ' ἐχάρη καὶ ἀπὸ λέκτροιο θοροῦσα
γρηῒ περιπλέχθη, βλεφάρων δ' ἄπο δάκρυον ἧκεν·
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
"Εἰ δ' ἄγε δὴ μοι, μαῖα φίλη, νημερτὲς ἐνίσπες, 105
αἴ κ' ἔτεον δὴ οἶκον ἱκάνεται, ὡς ἀγορεύεις,
ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφῆκε
μούνος ἐών, οἱ δ' αἰὲν ὁμοῦ κατὰ δώματα μένον."
Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
"Οὐκ ἴδον, οὐ πυθόμην, ἀλλὰ στονάχουσα οἶον ἄκουσα 110
κτεινομένων· ἡμεῖς δὲ μυχῷ θαλάμων εἰνετάων
ἥμεθ' ἀτιζόμεναι, σανίδες δ' ἔχον εὖ ἀραρυῖαι,
πρίν γ' ὅτε δὴ μέ σοι υἱὸς ἀπὸ μεγάροιο καλέσσε
Τηλέμαχος· τὸν γὰρ ῥα πατὴρ προέηκε καλέσσαι.
εὗρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν 115
ἑστεῶτ'· οἱ δέ μιν ἀμφί, κραταιπέδον οὖδας ἔχοντες,
κεῖατ' ἐπ' ἀλλήλοισιν· ἰδοῦσα κε θυμὸν ἰανθῇς,

mine had come and told me this, and had roused me out of sleep straightway would I have sent her back in sorry wise to return again to the hall, but to thee of old age she bring the profit.

Then the dear nurse Euryclea answered her: "I mock thee not, dear child, but in very truth Odysseus is here and has come home, even as I have said. He is that stranger to whom all men did dishonour in the hall. But Telemachus long ago knew that he was here, yet in his prudence he hid the purpose of his father, till he should take vengeance on the violence of overweening men.

So she spake, and Penelope was glad, and she leapt from her bed and flung her arms about the old woman and let the tears fall from her eyelids, and she spake, and addressed her with winged words:

"Come now, dear nurse, I pray thee tell me truly, if verily he has come home, as thou avrest, how he put forth his hands upon the shameless wooers, all alone as he was, while they remained always in a body in the house.

Then the dear nurse Euryclea answered her: "I saw not, I asked not, only I heard the groaning of men that were being slain. As for us women, we sat terror-stricken in the innermost part of our well-built chambers, and the close-fitting doors shut us in, until the hour when the son of Telemachus called me from the hall, for his father had sent him forth to call me. Then I found Odysseus standing among the bodies of the slain, and they stretched all around him on the hard floor, lay one upon the other; the sight would have warmed thy heart with cheer,[1]

[1] The sparrow-hawk of Odysseus and Telemachus, as in Above (xxxii. 464), has been omitted in translating.

νῦν δ' αἱ μὲν δὴ πάντες ἀπ' αἴλειαι θεράποιν
ἀθρόαι, αὐτὰρ ἐ δῶμα θεειοῦται περικαλλές, 80
πῦρ μέγα κηαίουσι· σὺ δὲ μιν προτιμῆσαι καλέσασα,
ἀλλ' ἄνευ, ὄφρα σφῶϊν δι' φρεσὶν ἥπιβιον
ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πεπόσθε.
νῦν δ' ἤδη τόδε μακρὸν ἐλίδωρ ἐκτετέλεσται
ἦλθε μὲν αὐτὸς ζωὸς ἐφέστιος, εἴρε δὲ καὶ σὲ 85
καὶ παῖδ' ἐν μεγάροισι· κακῶν δ' εἴ πέρ μιν ἔοικεν
μνηστῆρας, τοὺς πάντας ἐτείσατο φῶς ἐνὶ οἴκῳ."

Τὴν δ' αὖτε προσέειπε περιφρων Πηνελόπεια·
"Μαῖα φίλη, μὴ πω μέγ' ἐπεύχεο καγχαλόωσα.
οἶσθα γὰρ ὡς σ' ἄσπαστος ἐνὶ μεγάροισι φαείνοι 90
πᾶσι, μάλιστα δ' ἐμοί τε καὶ υἱεῖ, τὸν τεκόμεσθα·
ἀλλ' οὐκ ἰσόθ' ὅδε μῦθος ἀτηρύμος, ὃν ἀγορεύεις,
ἀλλά τις ἀθανάτων κτείνε μνηστῆρας ἀγαυοὺς,
ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα,
οὔ τινα γὰρ τιάσκον ἐπιχθόνιον ἀνθρώπων, 95
οὔ κακὸν οὐδὲ μὲν ἐσθλόν, ὅτις σφέας εἰσαφίκοιτο·
τῷ δ' ἀτασθαλίαισι ἕπεσθον κακὸν· αὐτὰρ Ὀδυσσεὺς
ὤλεσε τηλοῦ νόστον Ἀχαιΐδος, ὤλετο δ' αὐτοῦ."

Τὴν δ' ἡμείβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια·
"Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, 70
ἣ τοσὶν ἐνδόθι δόντα παρ' ἐσχάρῃ οὔ ποτ' ἐφήσθα
οἴκαδ' ὁλωσέσθαι θυμὸς δέ τοι αἰεὶ ἄπιστος·
ἀλλ' ἄγε τοι καὶ σῆμα ἀρ' φράζω ἄλλο τι εἶπω,
οὐλήν, ἣν ποτέ μιν σὺς ἤλασε λευκῷ ἐδόντι.
τὴν ἀπονιζουσα φράσαιμι, θέλοιμι δὲ οἱ αὐτῇ 75
εἰπέμεν· ἀλλά μ' ἐάσει ἑλὼν ἐπὶ μαστάκα χεῖρε

And now the bodies are all gathered together at the gate of the court, but he is purging the fair house with sulphur, and has kindled a great fire, and sent me forth to call thee. Nay, come with me, that the hearts of you twain may enter into joy, for you have suffered many woes. But now at length hath thy long desire been fulfilled, he hath come himself, alive to his own hearth, and he hath found both thee and his son in the halls, while as for those even the women, who wrought him evil, on them hath he taken vengeance one and all in his house.

Then was Penelope answered her: "Dear nurse, cannot not yet soothe over them with laughter. Thou knowest how welcome the sight of him in the halls would be to all, but above all to me and to his son, born of us twain. But this is no true tale as thou hast set it, nay, some one of the immortals has slain the lordly wooers in wrath at their grievous insolence and their evil deeds. For they honoured no one among men upon the earth, were he evil or good, whomsoever came among them; therefore it is through their own wanton folly that they have suffered evil. But Odysseus far away has lost his return in the land of Achaea, and is lost himself."

Then the dear nurse Eurycleia answered her: "My child, what a word has escaped the barrier of thy teeth, in that thou deemest that thy husband, who even now is here, at his own hearth, would never more return! Thy heart is ever unbelieving. Nay come, I will tell thee a manifest sign besides, even the scar of the wound which long ago the boar dealt him with his white tusk. This I marked when I washed his feet, and was fain to tell it to thee as well, but he laid his hand upon my mouth, and in

οὐκ ἂν ἀνέμενον πολυδείρεος[1] νόσον.
ἀλλ' ἄνεν· αὐτὰρ ἔγων ἀμύναν πειράσομαι αὐτός,
εἴ κεν ἐ' ἐξαπάφω, σύνεσιν μ' ἐνιπτίψ ὀλέθρῳ."
Τὴν δ' ἡμιβέτ' ἔπειτα πολιόφρων Πηνελόπεια· 80
"Μαῖα φίλη, χάλεπόν σε θεῶν αἰειγενετάων
δηρὸν ἐίρυσθαι, μάλα περ πολυΐδριν ἐοῦσαν.
ἀλλ' ἔμπη ἕπεσθαι μετὰ παῖδ' ἐμόν, ὄφρα ἴδωμαι
ἤνδρας μνηστῆρας τεθνηότας, οἵ δὲ δόμοισιν.
Ἦ τε φαμένη κατέβαιν' ὑπερῷα πολλὰ δέ οἱ κῆρ 85
δρμαίν', ἢ ἀπανευθὲ φίλου ποσὶν ἐξεφέοιτο,
ἢ παροτάσσα νόοιο κάρη καὶ χεῖρε λαβοῦσα.
ἡ δ' ἔπει ἀσπάσθη καὶ νιπόεσθ' λαμπρὸν ὕδωρ,
ἕζετ' ἔπειτ' Ὀδύσηος ἐναντίη, ἐν πυρὸς αὐγῇ,
τὸ ῥα τοῦ ἑτέρου· ὁ δ' ἄρα πρὸς κίονα μακρὸν 90
ἥστο κατ' ὀφθαλμοὺς, πειρήσεμενος εἴ τί μιν εἴποι
ἰφθίμη παράκοιτις, ἐπεὶ ἴδεν ὀφθαλμοῖσιν.
ἡ δ' ἄνεω ὄψ ἥστο, τάφος δέ οἱ ἦτορ ἵκανεν·
ἄφρα δ' ἄλλοτε μὲν μιν ἐνωπαδὶς δοιδιάσκεν,
ἄλλοτε δ' ἀγνοιάσασα κακὰ χροῖ εἵματ' ἔχοντα. 95
Τηλεμάχοι δ' ἀντίον ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"Μήτερ ἐμή, δυσμήτερ, ἀπηνέα θυμὸν ἔχουσα,
τίφθ' οὕτω πατρὸς νοσφίζεαι, οὐδὲ παρ' αὐτὸν
ἵζ' μέτ' μιδέοιν ἀνείρεαι οὐδὲ μεταλλᾷς,
οὐ μὰν σ' ἄλλη γ' ὧδε γυνὴ τετλήοτι θυμῷ 100
ἀνδρὸς ἀφεστάειν, ὅς οἱ κακὰ πολλὰ μογήσας
ἔλθοι δεικοστῷ ἔτεϊ ἐς πατρίδα γαῖαν·
σοὶ δ' αἰεὶ κραδίη στερεωτέρη ἐντὶ λίθοιο."

[1] πολυΐδρειος, πολυμήχανος.

the great wisdom of his heart would not suffer me to speak. So come with me, but I will set my very life at stake that, if I deceive thee, thou shouldest slay me by a most pitiful death."

Then wise Penelope answered her: "Dear nurse, it is hard for thee to comprehend the counsels of the gods that are forever, how wise soever thou art. Nevertheless let us go to my son, that I may see the wooers dead and him that slew them."

So saying she went down from the upper chamber, and much her heart pondered whether she should stand aloof and question her dear husband or whether she should go up to him, and clasp and kiss his head and hands. But when she had come in and had passed over the stone threshold, she sat down opposite Odysseus in the light of the fire beside the further wall; but he was sitting by a tall pillar, looking down, and waiting to see whether his noble wife would say aught to him, when her eyes beheld him. Howbeit she sat long in silence and amazement came upon her soul; and now with her eyes she would look full upon his face, and now again she would fail to know him, for that he had upon him mean raiment. But Telemachus reviled her, and spoke, and addressed her:

"My mother, cruel mother, that hast an unyielding heart, why dost thou thus hold aloof from my father, and dost not sit by his side and ask and question him? No other woman would harden her heart as thou dost, and stand aloof from her husband, who after many grievous woes had come back to her in the twentieth year to his native land; but thy heart is ever harder than stone."

[illegible]

[illegible]

[illegible]

Then wise Penelope answered him: "My child, the heart in my breast is lost in wonder, and I have no power to speak at all, nor to ask a question, nor to look him in the face. But if in very truth he is Odysseus, and has come home, we two shall surely know one another more certainly; for we have signs which we two alone know, signs hidden from others."

So she spoke, and the much enduring, godly Odysseus smiled, and straightway spoke to Telemachus winged words:

"Telemachus, suffer now the mistress in the house to test me, presently shall she win more certain knowledge. But now, because I am foul, and am clad about my body in mean clothing, she scorns me, and will not yet admit that I am he. But for us, let us take thought how all may be the very best. For whose has slain but one man in a land, even though it be a man that leaves not many behind to avenge him, he goes into exile, and leaves his kindred and his native land; but we have slain those who were the very stay of the city, for the noblest of the youth of Ithaca. Of this I bid thee take thought."

Then wise Telemachus answered him: "Do thou thyself look to this, dear father, for thy counsel they say is the best among men, nor could any other of mortal men vie with thee. As for us, we will follow with thee eager, nor methinks shall we be wanting in valour, in so far as we have strength."

Then Odysseus of many wiles answered him and said: "Then will I tell thee what seems to me to be the best way. First bathe yourselves, and put on your tunics, and bid the handmaids in the house to take their raiment. But let the divine minstrel with his clear-toned lyre in hand be our leader in

τοῖσ' ἐμίγεθ' φιλότητι μόνον ἐν χηθήσοιν,
ὡς ἂν τις φαίη γαμβρὸν ἑμμεναι ἀντιον ἀλλοῦ, 130
ἢ αὐ' εἶον ἀνάγοιο, ἢ αἰ περιφαιδιμόωντο
μὴ πρόσθε ἀλλοι ἀνδρῶν φόνον κατὰ δῶμα γένηται
αὐδῶν μνηστήρων, πρὶν γ' ἡμῶν ἐλθέμεν ἔξω
δίφρον τε ἡμέτερον πολυδαίδαλον· ἔνθα δ' ἔπειτα
φοιτάσεσθ' ἔστι κε κόρῳ· Ὀλύμπιος ἐγγυαλίζῃ" 140
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο
πρῶτα μὲν αὖ λούσαντο καὶ ἀμφίεσαντο χιτῶνας,
δὲ κλεῖθον δὲ γυναῖκες· ὁ δ' εἵλετο θεῖος ἀοιδὸς
φόρμιγγα γλαφυρὴν, ἐν δὲ σφίσιν ἵμερον ὄρσε
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ἀρχεθέμοιο. 145
τοῖσιν δὲ μετὰ δῶμα περιστονάχιζετο πᾶσιν
ἀθ' ὧν παίζοντες καλλίζωνοί τε γυναῖκες,
ὧδε δέ τις εἰπεσκε δόμων ἐκτόσθεν ἀνάστων
"Ἦ μάλα δὴ τοῦ ἄνηρ πολυμήστορος Βασιλῆος
ἐγγύθι, οὐδ' ἄλλῃ ποσὶν οὐ κεκριμένοι 150
ἐλθόντ' μετὰ δῶμα διαμπερές, ὅστις ἀριστος"
Ὣς ἄρα τις εἰπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτετύκτο.
αὐτὰρ Ὀδυσσεὺς μεγαλήτορα φῆ ἐνὶ οἴκῳ
Εὐνοσίγαιε τάμων λούσατο καὶ χρόσατο θυμῷ,
ἀμφὶ δὲ μιν φάσαν κακὸν βάλον ἐν χιτῶνι 155
αὐτὰρ ἐπὶ κεφαλῇ κάλλος πάλε χεῦεν Ἀθήνη
μειζόνά τ' εἰδέειν καὶ πάσσονα· κὰδ δὲ κάρητος
οὖλας ἧκε κόμας, ὑακινθίνῳ ἄνθεϊ ἐμμεν
ὡς δ' ὅτε τις χρυσὸν περιχεύσεται ἀργύρῳ ἄνηρ
ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη 160
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει
ὧς μὲν τῷ περιχεῦε χάριν κεφαλῇ τε καὶ ὤμοιν.

the gladsome dance, that any man who hears the sound from without, whether a passer by or one of those who dwell around, may say that it is a wedding feast, and so the rumour of the slaying of the wooers shall not be spread abroad throughout the city before we go forth to our well-wooded farm. There shall we afterwards devise whatever advantage the Olympian may vouchsafe us."

So he spoke, and they all readily hearkened and obeyed. First they bathed and put on their tunics, and the women arrayed themselves, and the divine minstrel took the hollow lyre and aroused in them the desire of sweet song and goodly dance. So the great hall resounded all about with the tread of dancing men and of fair girdled women, and thus would one speak who heard the noise from without the house:

"Aye, verily some one has wedded the queen wooed of many. Cruel she was, nor had she the heart to keep the great house of her wedded husband to the end, even till he should come."

So they would say, but they knew not how these things were. Meanwhile the housewife Eurynome bathed the great hearted Odysseus in his house, and anointed him with oil, and cast about him a fair cloak and a tunic, and over his head Athene shed abundant beauty, making him taller to look upon and mightier, and from his head she made locks to flow in curls like the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all manner of craft, and full of grace is the work he produces, even so the goddess shed grace on his head and shoulders, and forth from the bath he

δε δ' ἀναμίθεον βῆ δίεμαι ἀθανάτοισιν ἐοικώς
ἀψ δ' αὖτις καὶ δ' ἐπ' ἐπι θρόνου ἔνθεν ἀνέστη,
δεῖπνον δὲ δόκεον· καὶ μὰν τῶνδε μέδον ἔκτο·
" Δαιμόνιε, νῦν καὶ γε τετάλαιν θυλεστέρω
κῆρ ἀστρόμενον ἔθεσιν Ὀλυμπίοι δόματ' ἔχοντες·
οὐ μὲν σ' ἔλπω γ' ὧδε τρόπον τετάλοντι θυμῷ
δαίμονες ἀφέστασι· δὲ σι κακὰ πολλὰ μέμηνε
ἔλθοι ἐπιστοτρ ἔνεν δὲ πατρίδα γαῖαν.
ἀλλ' ἄγε μοι, μάκα, στόρεσον τόδε λέχος, ὄφρα καὶ αὐτὸς
λέξομαι· ἦ γὰρ τῷ γε κέδηρον ἐν φρεσὶ θῆρ."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
" Δαιμόνιε, οὔτ' ἄρ τι μεγαλίζομαι οὔτ' ἀθερίζω
οὔτε λίαν ἄγαμαι, μάλα δ' εὖ οἶδ' οἷος ἔησθα
ἐξ Ἰθάκης ἐνι τοῖος ἐοῖν ἐν δώμασι δῖμα.
ἀλλ' ἄγε οἱ στόρεσον τοῦτον λέχος, Εὐρύκλεια,
ἔκτος ἐπιστάθιον θάλαμον, τὸν β' αὐτὸς ἔτευξε·
ἔνθα οἱ ἐκθέσκεν τοῦτον λέχος ἐμπάλιν αὖτις,
κοῦφα καὶ χλαῖνα καὶ ῥιγεδανὰ στορέσασα."
Ὣς ἄρ' ἔφη τοῦτον τοῦ μνήστορα αὖτις Ὀδυσσεὺς
ἐξέφατο ἔλεγχον τρόμεσφόρον κεδνὰ ἰδυῖα·
" Ὦ γύναι, ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπας·
τίς δὲ μοι ἄλλοσε θῆκε λέχος, χαλεπὸν δὲ κε εἴη
καὶ μάλ' ἐπιστάμενον, ἐπεὶ μοι θῆκε αὐτὸς ἐκεῖθε
εἰ μὴ ἄρ' ἐλθὼν θῆκε δαίμων δεῖ χαλεπῷ
ἀνέρι· οὐ δ' οἱ κεν τόν γε ζωὸς ἐλθὼν ἐῤῥῦσε μάλ' ἐῤῥωμένος,[1]
εἰ μὴ μετοχλήσειεν, ἐπεὶ μέγα σῆμα τέτυκται.
τὸν λέχος ἐκέκαστο· τὸ δ' ἔγω κόμον οἶδα τε πάντα
θαῦμα ἰδὼν τανύφυλλος ἐλαίη ἔκτος ἔνεν,
ἀκμῆνι θαλέθουσα· πάχεϊ δ' ἦν ἠΰτε κίων.

[1] ἐῤῥωμένος. ἐῤῥωμένος.

came in form like unto the immortals. Then he sat down again on the chair from which he had risen, opposite his wife, and he spake to her and said:

"Strange lady, to thee beyond all women have the dwellers on Olympus given a heart that cannot be softened. No other woman would harden her heart as thou dost, and stand aloof from her husband who after many grievous toils had come to her in the twentieth year to his native land. Nay come, nurse, strew me a couch, that all alone I may lay me down, for verily the heart in her breast is of iron."

Then was Penelope answered him: "Strange sir, I am neither in any wise proud nor do I scorn thee, nor yet am I too greatly amazed, but right well do I know what manner of man thou wast, when thou wentest forth from Ithaca on thy long-oared ship. Yet come, Eurykleia, strew for him the stout bedstead outside the well-built bridal chamber which he made himself. Thither do ye bring for him the stout bedstead, and cast upon it bedding, fleeces and cloaks and bright coverlets."

So she spake, and made trial of her husband. But Odysseus, in a burst of anger, spake to his true-hearted wife, and said: "Woman, truly this is a bitter word that thou hast spoken. Who has set my bed elsewhere? Hard would it be for one, though never so skilled, unless a god himself should come and easily he was set it in another place. But of men there is no mortal that lives, be he never so young and strong, who could easily pry it from its place, for a great token is wrought in the fashioned bed, and it was I that built it and none other. A bush of long-leafed olive was growing within the court, strong and vigorous, and in girth it was

τῷ δ' ἐγὼ ἀμφιβαλὼν θυλάκου δέμον, ἐς δ' ἐτίλασσα,
πυκνὸν λ θαλέοσι, καὶ εὖ καθυπερθεν ἔρυσα,
κόλληπας δ' ἐνέθηκα θύρας, πυκινῶν ἀραρυίας
καὶ τοτ' ἔπειτ' ἀνέκοψα κόμην τανυφύλλου ἐλαίης, 190
κορμὸν δ' ἐκ ριζῆς πρόταμον ἀμφέξεσα χαλκῷ
εὖ καὶ ἐπιστάμενος, καὶ ἐπὶ σταθμὸν ἴθυνα,
ἐρμῖν' ἀκάνθης, τέρμνα δὲ πάντα τορέτρῳ
ἐν δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ἐς δ' ἐτίλασσα,
βαιβάλλων χρυσῷ τε καὶ ἀργύρῳ ἠδ' ἐλέφαντι 200
ἐν δ' ἐτανύσσα ἱμάντα βοὸς φαίνοντι φοίνικι.[1]
οὕτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα,
ἦ μοι ἔτ' ἐμπέδον ἐστί, γυναῖ, λέχος, ἦέ τις ἤδη
ἄλλοθι ἄλλοσε θῆκε, τάμων ὑπὸ πυθμένα ἐλαίης." 204

Ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
σήματ' ἀναγνούσης τά οἱ ἐμπεδα πείρατ' Ὀδυσσεύς.
δακρύσασα δ' ἔπειτ' ἶδυῖ' ἔδραμεν, ἀμφὶ δὲ χεῖρε
δειρῇ βάλλ' Ὀδυσῆι, κάρη δ' ἔκυσ' ἠδὲ προσηύδα·
"Μή μοι, Ὀδυσεῦ, σκύζευ, ἐπεὶ τὰ περ ἄλλα μάλιστα
ἀνθρώπων πάντων· θεοὶ δ' ὄπαζον οἰζύν, 210
οἱ οὔνεκ' ἀγάασαντο παρ' ἀλλήλοισι μένοντε
ἥβης τερπόμενοι καὶ γήρασς οὐδὸν ἱκέσθαι.
αὐτὰρ μὴν νῦν μοι τόδε χώσομαι μηδὲ νεμέσσω,
οὕνεκα σ' οὐ πρώτιστον, ἐπεὶ ἴδον ὀφθαλμοῖσιν,
αὐτὰρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 216
δείδιε μή τίς με βροτῶν ἀπαφήσας ἐπέεσσιν
ἔλθοι· πολλοὶ γὰρ κακὰ εἰδότα βουλεύουσιν.
οὐδέ κεν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα,

[1] φάσκε φοινίκι. Ἰδε σημείωσιν.

as a pillar. Round about this I built my chamber, till I had finished it, with close-set stones, and I roofed it over well and added to it jointed doors, close-fitting. Thereafter I cut away the leafy branches of the long-leaved olive and trimming the trunk from the root I squared it around with the adze well and cunningly and made it straight to the line, thus fashioning the bed-post, and I bored it all with the auger. Beginning with this I hewed out my bed, till I had finished it, inlaying it with gold and silver and ivory, and I stretched on it a thong of ox-hide bright with purple. Thus do I declare to thee this token, but I know not, woman, whether my bedstead is still fast in its place or whether by now some man has cut from beneath the olive stump, and set the bedstead elsewhere.

So he spoke, and her knees were loosened where she sat, and her heart melted as she knew the sure tokens which Odysseus told her. Then with a burst of tears she ran straight toward him and flung her arms about the neck of Odysseus, and kissed his head and spoke, saying:

"Be not vexed with me, Odysseus, for in all else thou wast ever the wisest of men. It is the gods that gave us sorrow, the gods who begrudged that we two should remain with each other and enjoy our youth and come to the threshold of old age. But be not now wroth with me for this, nor fault me that I did not thus give thee welcome. For always the heart in my breast was full of dread lest some man should come and beguile me with his words, for there are many that plan devices of evil. Nay, even Argive Helen, daughter of Zeus, would not have lain in love

ἀνδρὶ παρ' ἀλλοδαπῷ ἐμίνυν φιλότητι καὶ εὐνῇ,
οὐ γὰρ ἔμ' αὖτις ἄρ' οὐ νίσετ' Ἀχαιῶν 230
ἀξιόμαχοι οἰκόνδε φίλῳ ἐν πατρὸς ἐμοῖλον.
τὴν δ' ἦ τοι μάλα θῆκε ἄρηρον ἔργον ἀειρεν
τὴν δ' ἄντα αὖ προσέφη τὴν ἐγκατέθετο θυμῷ
λιτρόν, ἐξ ἧς πρῶτα καὶ ἤμβαε ἵστοιο πόδοιν·
τοῦ δ', ἐπεὶ ἤδη σῆμα' ἀριφραδὲς ἐντελέοντο 235
τοῦτο ἐμοὶ ἔστω, ἧς οὐ Βρότεοι ἄλλοι ἐνόησεν,
ἀλλ' οἶος σὺ τ' ἐγώ τε καὶ ἀμφίπολος μία μούνη,
Ἀστύοχε, ἧς μοι δῶκε πατὴρ ἐνὶ δεύρῳ ἐόντῃ,
ἡ τόδε εἴρυτο θύρας πυκινοῦ θαλάμοιο,
τοῦδε δὴ μὲν θυμὸς, ἀνήνατα πόρ μαλ' ἔοικε." 240
Ὣς φάτο, τῷ δ' ἔνι μάλλον ἐφ' ἵμερον ὄρσε γόοιο
κλῦσε δ' ἔχων ἀλόχου θυμαρέα, οἷσιν ἐοῖσαν.
ἐκ δ' ὀφθαλμῶν ἀνὰ δάκρυα χεῦε θαλίαν
ἐν τε Ποσειδάων ἀνάγκιος ἠὲ καὶ ἄλλῳ
βαίνῃ, ἀναστενάχῃσι δὲ καὶ ἀνμασι πνοιῇ 245
πεῦ οἱ δ' ἐξέφυγον πολύν ἀλὸς ἠπειρόνδε
πνείοντες, πολλὰ δὲ πόρε χροὶ τετρόφει ἄλμη,
ἀστασίοι δ' ἐνέβαν γαίης, ἐπεὶ ἔφυγον ἐν τε
δὲ ἄρα τῇ ἀστάστοι ἔσαν ἠὲ πόρωσιν,
δείπνῳ δ' εὖ τε πάσασθ' ἀφίκοντο τε χῶρον λάνου 250
καὶ τὸν ἐ' οὐρανόθεν φάνη βοῶπις Ἥως,
εἰ μὴ ἄρ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
νύκτα μὲν ἐν πόντῳ δολίχην ἐχέμεν Ἠὼ δ' αὖτε
μένειν ἐν πόντῳ χρυσόθρονον οὐδ' ἐᾶν ἵππους
ζευγνύεθ' ἀκυπόδας, φῶς ἀνθ' ἵππωσι φέρουσαν, 255
Λάμπον καὶ Φαέθοντ', οἵ τ' Ἠοῖ πῶλοι ἄγουσι.

[1] Lines 215–24 were rejected by Aristarchus, and can hardly be defended as Homer's.

with a man of another kind, had she known that the warriors sons of the Achaeans were to bring her home again to her dear native land. Yet some other case a god prompted her to work a shameful deed: nor suffered she till she set up to her mind the thought of that foul, foul grievous fault from which at the first arrows came upon us low. But now since thou hast told the cruel tokens of our bed, which no mortal beside has ever seen save thee and me alone and one virgin handmaid, the daughter of Actor, whom my father gave me of yore I ween hither, even her who kept the doors of our strong-willed chamber, lo, thou dost convince my heart, yielding as it is.

So she spoke, and in his breast aroused yet more the desire for lamentation, and he wept, holding in his arms his dear and true-hearted wife. And welcome as is the sight of land to men that swim, whose well-built ship Poseidon has smitten on the sea as it was driven on by the wind and the pounding wave, and but few have made their escape from the grey sea to the shore by swimming, and thereby are their bodies encrusted with brine, and gladly have they set foot on the land and escaped from their evil case, even so welcome to her was her husband as she gazed upon him, and from his neck she could in no wise let her white arms go. And now would the rosy-fingered Dawn have arisen upon their weeping, had not the goddess, flashing-eyed Athene, taken other counsel. She long night she held back at the end of its course, and likewise stayed the golden-throned Dawn at the streams of Oceanus, and would not suffer her to yoke her swift-footed horses that bring light to men, Lampus and Phaethon, who are the colts that bear the Dawn.

[illegible]

[illegible]

[illegible]

Then to his wife said Odysseus of many wiles: "Wife, we have not yet come to the end of all our trials, but thereafter there is to be measureless toil, long and hard, which I must fulfil to the end, for so did the spirit of Teiresias foretell to me on the day when I went down into the house of Hades to enquire concerning the return of my comrades and myself. But come, wife, let us to bed, that rolled now by sweet slumber we may take our joy of rest."

Then wise Penelope answered him: "The bed shall be ready for thee whensoever thy heart shall desire it, since the gods have indeed caused thee to come back to thy well built house and thy native land. But since thou hast bethought thee of this, and a god has put it into thy heart, come, tell me of this trial, for in time to come, methinks, I shall learn of it, and to know it at once is no whit worse."

And Odysseus of many wiles answered her, and said: "Strange lady! why dost thou now so urgently bid me tell thee? Yet I will declare it, and will hide nothing. Never thy heart shall have no joy of it, even as I myself have none, for Teiresias bade me go forth to full many cities of men, bearing a shapely oar in my hands, till I should come to men that know naught of the sea, and eat not of food mingled with salt brine, and they know naught of ships with purple cheeks, or of shapely oars that serve as wings to ships. And he told me this sign right manifest, nor will I hide it from thee. When another wayfarer on meeting me, should say that I had a winnowing fan on my stout shoulder, then he bade me fix my oar in the earth and make good offerings to lord Poseidon—a ram and a bull and a boar, that

εἰκοσ' ἀποσείχειν, ἔρδειν δ' ἱερὰ ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι, 200
πᾶσι μαλ' ἑξῆς· θάνατος δέ μοι ἐξ ἁλὸς αὐτῷ
ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κε με πέφνῃ
γήρᾳ ὑπὸ λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
ἔμβριθοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελεῖσθαι."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια 210
"Εἰ μὲν δὴ γήρας γε θεοὶ τελέουσιν ἄρειον,
ἐλπωρή τοι ἔπειτα κακῶν ὑπαλύξιν ἔασθαι."

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τέφρα δ' ἄρ' Εὐρυνόμη τε ἰδὲ τροφὸς ἔντυον εὐνὴν
δεμνίοις μαλακῆς, δαΐφρων ὕπο λαμπομενάων. 220
αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἀγκυλόεσσαι,
γρηῢς μὲν κείουσα πάλιν εἰς ἑὸν βήσετο θάλαμον,
τοῖσιν δ' Εὐρυνόμη θαλαμηπόλος ἠγεμόνευε
ἐρχομένοισι λέχοσδε, δαΐς μετὰ χερσὶν ἔχουσα·
ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν. οἱ μὲν ἔπειτα 226
ἐστάσιν λεπτοῖο παλαιοῦ θεσμὸν ἰόντες[1]
αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης
παῦσαν ἄρ' ἀρχηθμοῖο ποδῶν, παῦσαν δὲ γυναῖκας,
αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα σκιόεντα.

Τὼ δ' ἐπεὶ οὖν φιλότητος ἐταρπήτην ἐρατεινῆς, 230
τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνίσσετο,
ἡ μὲν ὅ γ' ἐν μεγάροισιν ἀνεσχέτο δῖα γυναικῶν,
ἀνδρῶν μνηστήρων ἀνιηρὰ' ἀιδηλον ὁμιλον,
οἵ ῥ' ἕθεν εἵνεκα πολλὰ βόας καὶ ἴφια μηλα,

[1] This line, we are told in the scholia, was regarded by Aristophanes and Aristarchus as the end of the Odyssey

mates with sows—and depart for my home, and offer sacred hecatombs to the immortal gods, who hold broad heaven, to each one in due order. And death shall come to me myself far from the sea, a death so gentle, that shall lay me low, when I am overcome with sleek old age, and my people shall dwell in prosperity around me. All this, he said, should I see fulfilled."

Then wise Penelope answered him: "If verily the gods are to bring about for thee a happier old age, there is hope then that thou wilt find an escape from evil."

Thus they spoke to one another, and meanwhile Eurynome and the nurse made ready the bed of soft coverlets by the light of blazing torches. But when they had busily spread the stout-built bedstead, the old nurse went back to her chamber to lie down, and Eurynome, the maiden of the bedchamber, led them on their way to the couch with a torch in her hands, and when she had led them to the bridal chamber, she went back. And they then gladly came to the place[1] of the couch that was theirs of old. But Telemachus and the neatherd and the swineherd stayed their feet from dancing, and stayed the women, and themselves lay down to sleep throughout the shadowy halls.

But when the two had had their fill of the joy of love, they took delight in tales, speaking each to the other. She, the fair lady, told of all that she had endured in the halls, looking upon the destructive throng of the wooers, who for her sake slew many beasts, cattle and goodly sheep, and

[1] Others render "room," but this seems as Homeric.

[illegible]

[illegible]

[illegible]

great store of wine was drawn from the jars, but *Jove's* son Ulysses poured all the wine that he had brought on men, and [illegible] that in his sorrow he had himself enclosed and she was glad to listen, nor did sweet sleep fall upon her eyelids till he had told all the tale.

He began by telling how at the first he overcame the Cicones and then came to the rich land of the Lotus-eaters, and all that the Cyclops wrought, and how he made him pay the price for his mighty comrades, whom the Cyclops had eaten, and had shown no pity. Then how he came to Aeolus who received him with a ready heart and sent him on his way; but it was not yet his fate to come to his dear native land, nay the storm wind caught him up again and bore him over the teeming deep groaning heavily. Next how he came to Telepylus of the Laestrygonians, who destroyed his ships and his well-greaved comrades one and all, and the crew alone escaped in his black ship. Then he told of all the wiles and craftiness of Circe, and how in the hollow ship he had gone to the dank house of Hades to consult the ghost of Theban Tiresias, and had seen all his comrades and the mother who bore him and nursed him, when a child. And how he heard the voice of the Sirens, who sing melodiously, and had come to the Wandering Rocks, and to dread Charybdis, and to Scylla, from whom never yet had men escaped unscathed. Then how his comrades slew the kine of Hyperion, and how Zeus, who thunders on high, smote his swift ship with a flaming thunderbolt, and his good comrades perished all together, while he alone escaped the evil fate. And how he came to the isle Ogygia, and to the nymph Calypso,

ἢ ἐν μὲν κεν, ἔφη, κλεινὸν κεν ἔπος εἴη,
ἐν ἀνέμοις γλαφυροῖσι, καὶ ἐν ὁδῷ εἰ κεν ἵκοιμι 235
ἔνθεν ἀφικόμενος καὶ ἐς πάτριον ἵκοιμι τοκῆα
ἀλλά τοι οὔ τοι θυμὸς ἐν ἀνθρώποισι δαήσει
τεῦ μὲν ἐγὼ Φαίηκας ἀφίξεσθαι τόλμα μεγήρας,
εἰ ἐν μὲν τοῖς ἄλλοισι θεοὶ δόσαν ἄλγεα πάσχειν
καὶ πόλεμον καὶ κῦμα κακὸν δὲ πόνοιο γεώρου, 240
ἀλλὰ τὸ γε καὶ τὸ δεῦρο δεδουπά τε δουρὶ τε δουρὶ
τοῦ ἄρα δὴ καὶ νῦν ἔστι ἔτι ἔνι ἔνθα τε θυμὸς
λιστάμενος ἀνέρωνται, ἐπεὶ μάλα πολλὰ θέμεν θυμῷ

Ἦ δ' αὖτ' ἐξ δὴ δῶκε θεὸς γλαυκῶπις Ἀθήνη
ἔνθ' ἐν μ' Ὀδυσῆα ἐλέγετο δὲ κατὰ θυμὸν 245
πόνῳ δὲ ἀλόγῳ τε, πρὶν μνηστῆρε πάντας ἔναιρε,
αὐτὰρ ἐπ' Ἰκαρίοιο γεγωθότος ἀμφιπόλοιο
ἄρχε δὲ κοιμήσασθαι φόως φέρον ἔνθ' ἄρα τοῦ γε
ἔστρωτο μαλακὸν τε ἀλόχῳ δ' ἐν μέσσῳ ἐνέκλιν

Ἦ γύναι, ἦ μὲν πολλὰ κεκοπιάσθ' εἵνεκ' ἀθλων 250
ἀμφοτέρων, ἐν μὲν ἐνὶ δόμῳ πολυκοιρανέοντος
ἔστονον· αὐτὰρ ἔπειτα Διὸς ἀλγεινὰ κεκόπασται
ἐν δὲ καὶ ἐν ἄλλῳ πολὺ μάλιστα κεκόπασται
ἐν δὲ καὶ ἐν ἄλλῳ πολὺ μάλιστα κεκόπασται
ἐν δὲ καὶ ἐν ἄλλῳ πολὺ μάλιστα κεκόπασται, 255
πολλὰ μὲν ἄλγεα ἔνθ' ἐν ἐμοὶ τεθέασαι, ἄλλα δ' Ἀχαιοὶ
ἔστονον, ὅτε δὴ πόλεμον ἐπὶ δεῦρο ἔκαστον
ἀλλὰ ἔτι μὲν ἔνθα πολυδείρεον ἄγρον ἔκαστον
ἐν δὲ καὶ ἐν ἄλλῳ πολὺ μάλιστα κεκόπασται 260
ἐν δὲ καὶ ἐν ἄλλῳ πολὺ μάλιστα κεκόπασται, ἄλλα δ' ἄλλοι

[1] Lines 216-43 were rejected by Aristarchus.

who kept him there in her hollow caves, yearning that he should be her husband, and tended him, and said that she would make him immortal and ageless all his days, yet she could never persuade the heart in his breast. Then how he came after many toils to the Phaeacians, who heartily showed him all honour, as if he were a god, and sent him in a ship to his dear native land, after giving him stores of bronze and gold and raiment. This was the end of the tale he told, when sweet sleep, that loosens the limbs of men, leapt upon him, loosening the cares of his heart.

Then again the goddess, flashing-eyed Athene, took other counsel. When she judged that the heart of Odysseus had had its fill of dalliance with his wife and of sleep, straightway she roused from Oceanus golden-throned Dawn to bring light to men, and Odysseus rose from his soft couch, and gave charge to his wife, saying:

"Wife, by now have we had our fill of many trials, thou and I, thou here, mourning over my troublous journey home, while as for me, Zeus and the other gods bound me fast in sorrows far from my native land, all eager as I was to return. But now that we have both come to the couch of our desire, do thou care for the wealth that I have within the halls, as for the flocks which the insolent wooers have wasted, I shall myself get me many as booty, and others will the Achaeans give, until they fill all my folds, but I verily will go to my well-wooded farm to see my noble father, who for my sake is sore distressed, and on thee, wife, do I lay this charge, wise though thou art. Straightway at

αὐτίκα γὰρ φάτις εἶσιν ἅμ' ἠελίῳ ἀνιόντι
ἀνδρῶν μνηστήρων, οὓς ἔκτανον ἐν μεγάροισιν·
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναῖξιν
ἧσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε." 365

Ἦ ῥα καὶ ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά,
ὦρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην,
πάντας δ' ἔντε' ἄνωγεν ἀρήϊα χερσὶν ἑλέσθαι.
οἱ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,
ὤϊξαν δὲ θύρας, ἐκ δ' ἤϊον· ἦρχε δ' Ὀδυσσεύς. 370
ἤδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθηνη
νυκτὶ κατακρύψασα θοῶς ἐξῆγε πόληος.

the rising of the sun will report go abroad concerning the wooers whom I slew in the halls. Therefore go thou up to thy upper chamber with thy handmaids, and abide there. Look thou on no man, nor ask a question."

He spoke, and girt about his shoulders his beautiful armour, and roused Telemachus and the neatherd and the swineherd, and bade them all take weapons of war in their hands. They did not disobey, but clad themselves in bronze, and opened the doors, and went forth, and Odysseus led the way. By now there was light over the earth, but Athene hid them in night, and swiftly led them forth from the city.

Ω

Ἔνθ' αὖτε δὲ ψυχαὶ Κυλλήνιον ἐξεκαλοῦτο
δεῖνοι μνηστῆρες· ἦχι δὲ μαῖαν μετὰ χεῖρε
κάλλιν χρυσείην, τῇ τ' ἀστέρι δῶμα θέλγεν
ἐν ἔσκον, τοὺς δ' αὖτε καὶ ἀντόσσοντας ἔρειον·
τῇ ῥ' ἄρα κοῦραι, καὶ δὲ τρίζουσαι ἔκοντο. 5
αἱ δ' ἅτε νυκτερίδες μυχῷ ἄντρου θεσπεσίοιο
τρίζουσαι πετόωντο, ἔπος τε τε ἀνστεόεσσαν
κοπάδων ἐκ πέτρης, ἀπὸ τ' ἀλλήλων ἐέρσας,
ἐς αἰ τετρήνασι δ' ἡλεκτ' ἤρχε δ' ἄρα σφεῖς
Ἑρμείας ἀκάκητα κατ' εὐρόεντα κελεύθα. 10
τοὶ δ' ἴσαν· Ὠκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην,
ἠδὲ παρ' Ἠελίου πύλας καὶ δῆμον ὀνείρων
ἤεσαν· αἶψα δ' ἵκοντο κατ' ἀσφοδελὸν λειμῶνα,
ἔνθα τε ναίουσι ψυχαὶ εἴδωλα κάμοντες·
εἶρον δὲ ψυχὴν Πηλεϊάδαο Ἀχιλῆος 15
καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλοχοῖο
Αἴαντος θ', ὃς ἄριστος ἔην εἶδός τε δέμας τε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
Ὣς οἱ μὲν περὶ σεῖο ἀμείβετον· ἀγχιμολὼν δὲ
ἤλυθ' ἔπι ψυχὴ Ἀτρεΐδαο Ἀγαμέμνονος· Ἀτρείδαι 20
ἀγνοιάσαντ' ἄρα δ' ἄλλοι ἀγηγερέαθ', ὅσσοι ἅμ' αὐτῷ
ἔσαν ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐκάστου.
τὸν πρώτιστα ψυχὴ προσέφη Πηλεϊώνου·

BOOK XXIV

Meanwhile Cyllenian Hermes called forth the spirits of the wooers. He held in his hands his wand, a fair wand of gold, wherewith he lulls to sleep the eyes of whom he will, while others again he wakens even out of slumber, with this he roused and led the spirits, and they followed gibbering. And as in the innermost recess of a wondrous cave bats flit about gibbering when one has fallen from off the rock from the chain in which they cling to one another, so these went with him gibbering and Hermes, the Helper, led them down the dank ways. Past the streams of Oceanus they went, past the rock Leucas, past the gates of the sun and the land of dreams, and quickly came to the mead of asphodel, where the spirits dwell phantoms of men who have done with toil. Here they found the spirit of Achilles, son of Peleus, and those of Patroclus, of peerless Antilochus, and of Aias who in form and form was the goodliest of all the Danaans after the peerless son of Peleus.

So these were thronging about Achilles, and near to them drew the spirit of Agamemnon, son of Atreus, sorrowing, and round about him others were gathered the spirits of all those who were slain with him in the house of Aegisthus, and met their fate. And the spirit of the son of Peleus was first to address him, saying:

"Ἀτρείδη, περὶ μὲν σ' ἔφαμεν Διὶ τερπικεραύνῳ
ἀνδρῶν ἡρώων φίλον ἔμμεναι ἠμὲν πάντα,
οὕνεκα πολλοίσιν τε καὶ ἰφθίμοισιν ἄνασσες
δῆμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί.
ἦ τ' ἄρα καὶ σοὶ πρῶι[1] παρασταίησεσθαι ἔμελλεν
μοῖρ' ὀλοή, τὴν οὔ τις ἀλείεται ὅς κε γένηται.
νῦν ἔφαλε τιμῆς ἀπουήμενος, ἣς περ ἄνασσες,
δῆμῳ ἐνὶ Τρώων θανάτου καὶ πότμου ἐπιστάς
τῷ κέν τοι τυμβὸν μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ σῷ παιδὶ μέγα κλέος ἤρα' ἐπίσσω·
νῦν δ' ἄρα σ' οἰκτίστῳ θανάτῳ εἵμαρτο ἁλῶναι."

Τὸν δ' αὖτε ψυχὴ προσέφαινεν Ἀτρεΐδαο·
"Ὄλβιε Πηλέος υἱέ, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ὃς θανες ἐν Τροίῃ ἑκὰς Ἄργεος· ἀμφὶ δὲ σ' ἄλλοι
κτείνοντο Τρώων καὶ Ἀχαιῶν υἷες ἄριστοι,
μαρναμένοι περὶ σεῖο· σὺ δ' ἐν στροφάλιγγι κονίης
κεῖσο μέγας μεγαλωστί, λελασμένος ἱπποσύναων·
ἡμεῖς δὲ πρόσθεν ἦμαρ ἐμαρνάμεθ' οὐδέ κε παῦραι
παυσάμεθα πτολέμου, εἰ μὴ Ζεὺς κάλλαιε πάνεσθαι·
αὐτὰρ ἐπεὶ σ' ἐπὶ νῆας ἐνείκαμεν ἐκ πολέμοιο,
κάθεμεν ἐν λεχέεσσι, καθηραντες χροῒ καλῷ
ἰδάτι τε λιπαρῷ καὶ ἀλείφατι· πολλὰ δὲ σ' ἀμφὶ
δάκρυα θερμὰ χέον Δαναοὶ κειρόντό τε χαίτας.
μήτηρ δ' ἐξ ἁλὸς ἦλθε σὺν ἀθανάτῃσι θαλάσσῃ·
ἄγγελος εἰοῦσα· βοὴ δ' ἐπὶ πάντας ὀρώρει
θεσπεσίη, ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιοὺς
καί νύ κ' ἀναΐξαντες ἴσαν κοίλας ἐπὶ νῆας,

[1] πρῶι: πρῶτα.

"Son of Atreus, we deemed that thou above all other heroes wast all thy days dear to Zeus, who hurls the thunderbolt, because thou wast lord over many mighty men in the land of the Trojans, where we Achaeans suffered woes. But verily on thee too was death doom to come all too early, the doom that not one avoids of those who are born. Ah, would that in the pride of that honour of which thou wast master thou hadst met death and fate in the land of the Trojans. Then would the whole host of the Achaeans have made thee a tomb, and for thy son too wouldst thou have won great glory in days to come; but now so it seems, it has been decreed that thou should'st be cut off by a most piteous death."

Then the spirit of the son of Atreus answered him: "Fortunate son of Peleus, godlike Achilles, that wast slain in the land of Troy far from Argos, and about thee others fell, the best of the sons of the Trojans and Achaeans, fighting for thy body; and thou in the whirl of dust didst lie mighty in thy mightiness, forgetful of thy horsemanship. We on our part strove the whole day long, nor should we ever have stayed from the fight, had not Zeus stayed us with a storm. But after we had borne thee to the ships from out the fight, we laid thee on a bier and cleansed thy fair flesh with warm water and with ointment, and many hot tears did the Danaans shed around thee, and they shore their hair. And thy mother came forth from the sea with the immortal sea-nymphs, when she heard the tidings, and a wondrous cry arose over the deep, and thereat trembling laid hold of all the Achaeans. Then would they all have sprung up and rushed to

οἱ μὴ ἄνηρ κατέρυκε πολιά τε πολλά τε εἴδως,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλὴ
ὅ σφιν ἐφρονέων ἀγορήσατο καὶ μετέειπεν·
"Ἴσχεσθ', Ἀργεῖοι, μὴ φεύγετε, κοῦροι Ἀχαιῶν·
μήτηρ ἐξ ἄλοχος ἠδὲ καὶ αὐτὰρ ἐμοὶ τόδε κεῖται ἐν ἀθανάτῃσι θέμιστες
ἔρχεται, οὐ παίδος τεθνηότος ἀντιόωσα.'
"Ὣς ἔφαθ', οἱ δ' ἔσχοντο φόβου μεγάθυμοι Ἀχαιοί·
ἀμφὶ δέ σ' ἕστησαν κοῦροι ἄλλοιε γέροντες
εἵατο δ' ἀλφόρομαι, περὶ δ' ἔμβροτα εἵματα ἕσσαν.
Μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ἐπὶ καλῇ
θρῆνον· ἔνθα κεν οὔ τιν' ἀδάκρυτον γ' ἐνόησας
Ἀργείων· τοῖον γὰρ ὑπώρορε Μοῦσα λίγεια·
ἐντὸς δὲ καὶ δέκα μὲν σε ὁμῶς νύκτας τε καὶ ἦμαρ
κλαίομεν ἀθάνατοί τε θεοὶ θνητοί τ' ἄνθρωποι·
ἑκκαιδεκάτῃ δ' ἔδομεν νυκί, πολλὰ δέ σ' ἀμφὶ
μῆλα κατεκτάομεν μαλα οἴνα καὶ ἕλικας βοῦς.
καίετο δ' ἐν τ' ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῷ
καὶ μέλιτι γλυκερῷ· πολλοὶ δ' ἥρωες Ἀχαιοὶ
τεύχεσιν ἐρρώσαντο πυρὴν περὶ καιομένοιο,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρόμαγδος ὀρώρει.
αὐτὰρ ἐπεὶ δὴ σε φλὸξ ἤνυσεν Ἡφαίστοιο,
τῷ ἐν ἠῶθεν λέγομεν λευκὸν ἐόντ', Ἀχιλλεῦ,
οἶνῳ ἐν ἀκρήτῳ καὶ ἀλείφατι· δῶκε δὲ μήτηρ
χρύσεον ἀμφιφορῆα· Διωνύσοιο δὲ δῶρον
φάσκε' ἔμεναι, ἔργον δὲ περικλυτοῦ Ἡφαίστοιο.
ἐν τῷ τοι κεῖται λευκὸν ἐόντα, φαίδιμ' Ἀχιλλεῦ,
μίγδα δὲ Πατροκλῆος Μενοιτιάδαο θανόντος,

[1] Lines 69-2 were suspected in antiquity.

the hollow ships, had not a man, wise in the wisdom of old, stayed them, even Nestor, whose counsel had before appeared the best. He with good intent addressed their assembly and said

"Hold, ye Argives, flee not, Achaean youths. This his mother who comes here forth from the sea with the immortal sea-nymphs to look upon the face of her dead son.

"So he spoke, and the great hearted Achaeans ceased from their flight. Then around thee stood the daughters of the old man of the sea wailing piteously, and they clothed thee about with immortal raiment. And the Muses, nine in all, responding to one another with sweet voices, led the dirge. There couldst thou not have seen an Argive but was in tears, so deeply did the clear toned Muse move their hearts. Thus for seventeen days alike by night and day did we bewail thee, immortal gods and mortal men, and on the eighteenth we gave thee to the fire, and many well fatted sheep we slew around thee and sleek kine. So thou wast burned in the raiment of the gods and in abundance of unguents and sweet honey, and many Achaean warriors moved in their armour about the pyre, when thou wast burning, both footmen and charioteers, and a great din arose. But when the flame of Hephaestus had made an end of thee, in the morning we gathered thy white bones, Achilles, and laid them in unmixed wine and unguents. Thy mother had given a two-handled, golden urn, and said that it was the gift of Dionysus, and the handiwork of famed Hephaestus. In this lie thy white bones, glorious Achilles, and mingled with them the bones of the dead Patroclus, son of Menoetius, but apart he those

χωρὶς δ' Ἀντίλοχος, τοῦ ἔοχε τίμιον ἀντιθέοιο
τοῦ ἄλλου ἑτάρου μετὰ Πατρόκλου τε θανόντα,
ἀμφ' αὐτὸν δ' ἔνεστε μέγας καὶ ἀμύμων τυμβόν 80
χειρῶν Ἀχαιῶν ἱερὰ στρατὸς αἰχμητάων
ἀκτῇ ἐπὶ πρωτοχοίῃ, ἐπεὶ φλογὶ ἐλλιφαίστῳ,
ὃς ἄν τηλεφάνης ἐν πόντοφιν ἀνδράσιν εἴη
τοὶ οἱ τὸν γεγάασι καὶ οἱ μετόπισθεν ἔοντες,
μνῆμα δ' αὐτόθι θεῖναι περικαλλὲ ἄεθλα 85
θῆκε μετὰ δὲ ἀγῶνα ἀρετήσασιν Ἀχαιοῖς,
ἤδη μὲν πολλῶν τάφῳ ἐνὶ μέσσῳ ἀντιβόλησε
φόρμιγγ, ἔτε κέν τοτ' ἀποφθιμένου βασιλῆος
ζωννύσωνται τε νέοι καὶ ἐπιστώσωνται ἄεθλα·
ἀλλά σε τεῖνε μάλιστα ἑῶν θῆκεν θυμῷ, 90
αὖ ἐπὶ σοὶ κατέθηκε θεὰ περικαλλὲ ἄεθλα,
ἀσπιδοπαῖζε θοῦρε· μάλα γὰρ φίλος ἔσσο θεοῖσιν.
ἔνθ' οὐ μὲν αὖτε θανὼν ἐνὶ δόμῳ ἔλσεαι, ἀλλά τοι αἰεὶ
πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται ἄφθιτον, Ἀχιλλεῦ,
αὐτὰρ ἐμοὶ τί τοῦ' ἦδος, ἐπεὶ πόλεμον τολυπεύσω, 95
ἐν ᾧ σοῦ γὰρ μοι Ζεὺς μήσατο λυγρὸν ὄλεθρον
Αἰακίδου ἐνὶ χερσὶ καὶ οἰλομένῃ ἀλόχοιο."

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχιμολὸν δὲ σφ' ἦλθε διάκτορος ἀργειφόντης,
ψυχὰς μνησάμενος κατὰ γαῖαν Ὀδυσῆος δαμέντος, 100
τοὺς δ' ἄρα δαμάσσαντ' ἔθνε αἴσα, ἐν δεινοῖσιν.
ἔνθ' ἄρα τὴν ψυχὴν Ἀγαμέμνονος Ἀτρεΐδαο
παῖδα φίλον Μελάνιππον, ἀγαπήνορα Ἀμφιμέδοντα·
ξεῖνος γὰρ οἱ ἔην Ἰθάκῃ ἐν οἰκία ναιών.
τὸν πρότερον ψυχὴ προσέφατο Ἀτρεΐδαο 105

of Antilochus, whom thou didst honour above all the rest of thy comrades after the dread Peleus. And ever from we heaped up a great and goodly tomb, we the mighty host of Argive warriors, on a projecting head and by the broad Hellespont, that it might be seen from far over the sea both by men that now are and that shall be born hereafter. But thy mother asked of the gods beautiful prizes, and set them in the midst of the lists for the chiefs of the Achaeans. Ere now hast thou been present at the funeral games of many men that were warriors, when at the death of a king the young men gird themselves and make ready the contests; but hadst thou seen that sight thou wouldst most have marvelled at heart, such beautiful prizes did the goddess, silver-footed Thetis, set there in thy honour; for very dear wast thou to the gods. Thus not even in death didst thou lose thy name, but ever shall thou have fair renown among all men, Achilleus. But, as for me, what pleasure have I now in this, that I wound up the skein of war? For on my return Zeus devised for me a woeful doom at the hands of Aegisthus and my accursed wife.

Thus they spake to one another; but the messenger, Argeiphontes, drew near leading down the spirits of the wooers slain by Odysseus, and the two, seized with wonder, went straight toward them when they beheld them. And the spirit of Agamemnon, son of Atreus, recognized the dear son of Menoetius, glorious Amphimedon, who had been his host, dwelling in Ithaca. Then the spirit of the son of Atreus spake first to him and said:

[1] I have given in italics the meaning proper to Achilleus, of which the Homeric reader would remember, and make them ready to win the prize, i.e. 'contend for the prize.'

[illegible]

[illegible]

[illegible]

"Amphimedon, what has befallen you that you have come down beneath the dark earth, all of you picked men and of like age? One would make no other choice, were one to pick the best men in a city. Did Poseidon smite you on board your ships, when he had roused cruel winds and strong waves? Or did foemen work you harm on the land, when you were cutting off their cattle and fair flocks of sheep, or while they fought in defence of their city and their women? Tell me what I ask, for I declare that I am a friend of thy house. Dost thou not remember when I came to thy house with godlike Menelaos to urge Odysseus to go with us to Ilion on the benched ships? A full month it took us to cross the wide sea, for hardly would we win to our will Odysseus, the sacker of cities.

Then the spirit of Amphimedon answered him, and said: "Most glorious son of Atreus, king of men, Agamemnon, I remember all these things, O thou hatered of Zeus, even as thou dost be, them; and on my part I will fairly tell thee all the truth, how for us an evil end of death was wrought. We wooed the wife of Odysseus that had long been gone, and she neither refused the hateful marriage, nor would she ever make an end devising for us death and black fate. Nay, she contrived in her heart this guile, for thing also: she set up in her hall a great web, and fell to weaving—fine of thread was the web and very wide, and straightway she spake among us:

"'Young men, my wooers, since godly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes against the time when the fatal fate of

[illegible] 130
[illegible]
[illegible]
[illegible] 140
[illegible]
[illegible]
[illegible] 145
[illegible]
[illegible]
[illegible] 150
[illegible]
[illegible]
[illegible] 155
[illegible]
[illegible]
[illegible] 160
[illegible]
[illegible]

[1] Line 143 cf. [illegible] is omitted in most MSS.

grievous death shall strike him down, lest any of the Achaean women in the land should be wroth at me if he were to lie without a shroud, who had won great possessions."

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, when she had let place torches by her. Thus for three years she by her craft kept the Achaeans from knowing, and beguiled them, but when the fourth year came, as the seasons rolled on, as the months waned and many days were brought to their course, even then one of her women who knew all told us, and we caught her unravelling the splendid web. So she finished it against her will perforce.

"Now when she had shown us the robe, after weaving the great web and washing it, and it shone like the sun or the moon, then it was that some cruel god brought Odysseus from somewhere to the border of the land, where the swineherd dwelt. Thither too came the dear son of divine Odysseus on his return from sandy Pylos in his black ship, and these two, when they had planned an evil death for the wooers, came to the famous city. Odysseus verily later, but Telemachus led the way before him. Now the swineherd brought his master, clad in mean raiment, in the likeness of a woeful and aged beggar, leaning on a staff, and miserable was the raiment that he wore about his body, and not one of us could have thought it was he, when he appeared so suddenly, no, not even those that were older men, but we assailed him with evil words and with missiles. Howbeit he with steadfast

βαλλόμενοι καὶ δινεύοντες τετληότι θυμῷ
ἀλλ' ὅτε δὴ μιν ἔγειρε Διὸς νόος αἰγιόχοιο,
ἔνθ' μὲν Τηλέμαχος περιπάλλετο χεῖρε θείρας 165
δὲ θαλάμου κατέσσυτο καὶ ἐλέλιξεν ὀϊστὸν,
αὐτὰρ ὁ ἦ ἄλοχον πολυκερδέα μῦθον ἔειπεν
τόξον μνηστῆρσιν θέμεν πάλιν τε σίδηρον,
ἡμῖν ἀνομοιοσιν ἀεθλία καὶ φόνον ἀρχήν.
οὐδέ τις ἡμέων δύναται κρατερόφρονι θυμῷ 170
νειρὸν ἐντανύσας, πάλλων δ' ἐν δοιοῖσι ἥμεν
ἀλλ' ὅτε χεῖρας ἵκανεν Ὀδυσεὺς μετὰ τόξον,
ἦ δ' ἡμεῖς μὲν πάντες ἀμοιβαδὶς ἐνεύεσκον
τόξον μὴ δόμεναι, μηδ' εἰ μάλα πολλὰ ἀγορεύοι·
Τηλέμαχος δὲ μιν οἶος ἐπιστρωφᾶν κέλευεν 175
αὐτὰρ ὁ δέξατο χειρὶ πολύτλας δῖος Ὀδυσσεὺς,
ῥεῖα δ' ἐτανύσσας βιὸν, διὰ δ' ἧκε σιδήρου,
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν, ταχέας δ' ἐκχεῦατ' ὀϊστοὺς
δεινοὺς πάντεσσιν, βαλὼν δ' Ἀντίνοον βασιλῆα.
αὐτὰρ ἔπειτ' ἄλλοισι ἐφίει βέλος ἀτειρέα θυμῷ, 180
ἐσθλὰ τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.
πυκνοὶ δ' ἦν ὁ ῥα τοί γε σφι θεῶν ἐπιτάρροθοι ἦεν·
αὐτίκα γὰρ κατὰ δῶμα' ἐπιστρωφῶντες μάνεν σφῷ
ἀτείλεον ἐπιστροφάδην, τῶν δὲ στόνος ὀρνυτ' ἀνωγὴ
κρανίων τυπτομένων, δαφοιοῦ δ' ἄπαν αἵματι θῦεν. 185
ὃς ἡμεῖς, Ἀγάμεμνον, ἀπωλόμεθ', οὐ ἔτι καὶ νῦν
σώματ' ἀνῄρεα κεῖται ἐν μεγάροις Ὀδυσῆος
οὐ γὰρ πω ἴσασι φίλοι κατὰ δῶμαθ' ἑκάστου,
οἵ κ' ἀποσιψάντες μέλανα βρότον ἐξ ἀτειλέων
κατθέμενοι γοάοιεν· ἢ γὰρ γέρας ἐστὶ θανόντων" 190

heart quivered for a time to be so vexed and taunted [illegible] but even at [illegible] of Zeus, who bears the aegis, [illegible] him. With the help of Telemachus he took the shapely arms and laid them away in the storeroom and made fast the bolts. Then in the great cunning he took his seat before the queen. Now and the grey-eyed to be a [illegible] and the [illegible] of death. And no man of us was able to stretch the string of the [illegible] bow, nay we fell far short of that string. But when the great bow came to the hands of Odysseus, then we all cried out aloud not to give him the bow, how much soever he might urge. But Telemachus alone urged him on and made him take it. Then he took the bow in his hand, the [illegible] king good Odysseus, and with ease did he string it and send an arrow through the iron. Then he went and stood on the threshold and poured out the swift arrows, glaring about him terribly and smote King Antinous. And thereafter upon the others he with sure aim let fly his darts, fraught with groanings, and the men fell thick and fast. Then was it known that some god was there he pen for strength, swept rushing on through the hall in their fury, this way and that, left and right, and thereafter rose a hideous groaning as heads were smitten and all the floor swam with blood. Thus we perished, Agamemnon, and even now our bodies [illegible] are scattered in the halls of Odysseus, for our friends in each man's home knew naught as yet, our friends who might wash the black blood from our wounds and [illegible] our bodies out with weeping, for that is the due of the dead."

Τὸν δ' αὖτε ψυχὴ προσεφώνεον Ἀτρεΐδαο
"Ὄλβιε Λαέρταο πάι, πολυμήχαν' Ὀδυσεῦ,
ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄποινα,
ὃς ἐγαθοὶ φρένες ἦσαν ἀμύμονι Πηνελοπείῃ.
κουρῃ Ἰκαρίου· ὡς εὖ μίμνησ' Ὀδυσῆος, 196
ἀνδρὸς κουριδίου· τῷ οἱ πλόος οὔ ποτ' ὀλεῖται
ἥς ἀρετῆς, τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν
ἀθάνατοι χαρίεσσαν ἐχέφρονι Πηνελοπείῃ,
οὐχ ὡς Τυνδαρέου κουρη κακὰ μήσατο ἔργα,
κουρίδιον κτείνασα πόσιν, στυγερὴ δέ τ' ἀοιδὴ 200
ἔσσετ' ἐπ' ἀνθρώπους, χαλεπὴν δέ τε φῆμιν ὀπάσσει
θηλυτέρῃσι γυναιξί, καὶ ἥ κ' αἰνὰ ἔρδοι."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἑστηότ' εἰν Ἀΐδαο δόμοις, ὑπὸ κεύθεσι γαίης·
Οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἵκοντο
καλὸν Λαέρταο τετυγμένον, ὃν ῥά ποτ' αὐτὸς 204
Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.
ἔνθα οἱ οἶκος ἦν, περὶ δὲ κλίσιον θεε πάντῃ,
ἐν τῷ σιτέοντο καὶ ἵζανον ἠδὲ ἴαυον
δμῶες ἀναγκαῖοι, τοί οἱ φίλα ἐργάζοντο. 210
ἐν δὲ γυνὴ Σικελὴ γρηῢς πέλεν, ἥ ῥα γέροντα
ἐνδυκέως κομέεσκεν ἐν' ἀγροῦ, νόσφι πολῆος.
ἔνθ' Ὀδυσεὺς δμῶσι καὶ υἱεῖ μῦθον ἔειπεν·
"Ὑμεῖς μὲν νῦν ἔλθετ' ἐπιστίμενον δόμον εἴσω,
δεῖπνον δ' αἶψα συῶν ἱερεύσατε δέ τις ἄριστος· 218
αὐτὰρ ἐγὼ πατρὸς πειρήσομαι ἠμετέροιο,

Then the spirit of the son of Atreus answered him: "Happy son of Laertes, Odysseus of many devices, of a truth full of all excellence was the wife thou didst win, so good of understanding was peerless Penelope, daughter of Icarius, in that she was loyally minded of Odysseus, her wedded husband. Therefore the fame of her virtue shall never perish, but the immortals shall make among men on earth a pleasant song in honour of constant Penelope. Not so this was did the daughter of Tyndareus devise evil deeds and slay her wedded husband, and hateful shall the song regarding her be among men, and evil repute doth she bring upon all womankind, even upon her that doeth uprightly."

Thus the two spoke to one another, as they stood in the house of Hades beneath the depths of the earth.

But Odysseus and his men, when they had gone down from the city, quickly came to the fair and well-ordered farm of Laertes, which he had won for himself in days past, and much had he toiled therefor.[1] There was his house, and all about it ran the sheds in which ate, and sat, and slept the servants that were bondsmen, that did his pleasure; but within it was an old Sicilian woman, who tended the old man with kindly care there at the farm, far from the city. Then Odysseus spoke to the servants and to his son, saying:

"Do you now go within the well-built house, and straightway slay for dinner the best of the swine; but I will make trial of my father, and

[1] The reference may be to the labour of reclaiming the land, but we may also think of the property as having been given to Laertes as a prize, in which case the toil of war is meant.

see whether he will recognize me and know me by sight, or whether he will fail to know me, more I have been gone so long a time.

So saying, he gave to the swineherd his battle-gear. The swineherd went quickly to the house. But Odysseus drew near to the fruitful vineyard in his quest. Now he did not find Dorion as he went down into the great orchard, nor any of the herds or of his men, but he discovered they had gone to gather stones for the vineyard wall, and the old man was their leader. But he found his father alone in the well-ordered vineyard digging about a plant. As he was clothed in a foul, ragged, patched and worn-out tunic, and about his shins he had bound stitched gaiters of ox-hide to guard against scratches, and he wore gloves over his hands against of the thorns, and on his head a goatskin cap, and he worried his sorrow. Now when the much-enduring godly Odysseus saw him worn with old age and taken with great grief of heart, he stood still beneath a tall pear tree, and shed tears. There he debated in mind and heart whether to kiss and embrace his father and tell him all, how he had returned and come to his native land, or whether he should first question him and prove him in each thing. And as he pondered this seemed to him the better course to prove him first with taunting words. So with this in mind the godly Odysseus went straight toward him. He verily was bending his head down digging about a plant, and his glorious son came up to him and addressed him saying:

"Old man, no lack of skill hast thou to tend a garden, nay the care is good, and there is naught whatsoever either plant or fig tree, or vine, nay, or olive, or pear, or garden-plot, but all the field that

ἀλλὰ τί τοι ἔπος; εὖ δὲ μὴ γνῶν ἔπεσι θυμῷ
αὐτὰρ ὅ γ' ἐκ κεφαλῆς κορυθὶ λύε, κλῦε δὲ μύθου·
λύγρῳ ἔχεν ἀκχμῆς τε κακῶν καὶ δώματα δῖα
οὐ μὲν ἀφαυρότερόν γε ἔτι δόρυ· οὐδ' ἄρ ἔπειτα,
οὐδέ τι τόν δείσαντα δυσπρόσοπον ἀπωσόμεθ' ἄλδε
εἴδεϊ καὶ μενεαίνῃ· θεοειδὴς γὰρ ἄνωγε δόμεν
τοῦτο τε δῶρον, ἔπεσι κατὰ φάσθαι τε.
οὐ γὰρ ἔλεγ' ἀνέμοισι· ἐπὶ γὰρ ἔλεγ' ἔπεσι γεραιοῦ
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
τοὺς ἵππους εἰς εὐρῶν, τοὺς ἔβραγον ἀμφιτελλόμενοι,
καὶ μοι τοῦτ' ἀτρεκέως ἔνθ' μοι δέξ τι εἰδω,
οἷ ἔτεον γ' Ἰδαίοιο τινὲ ἐκγεγάασι, ἐπεὶ μοι δοῖεν
οἵτινες αὖτε τοῦ δὴ ἐξ ἀθανάτων ἐνθάδε κεῖται.
οὐ τι μάλ' ἀστιφέλοιο ἔτεα τε τόσσα δόμεν
αὐτὰρ τὸ δεύτερον ἔμμεν ἔτεα, καὶ τὸ τρίτον
ἀμφὶ ἔτεσι ἔμμεν ἔμμεν· ἢ τοῦ ζωὸς τε καὶ ἔστω
ἢ ἤδη τοῦτον καὶ ἐν Ἀΐδαο δόμοισιν
ἐκ γὰρ τοῦ ἔτεον· εὖ δὲ συνῴδεε καὶ μοι ἄνωγεν
ἄνδρα τοῦ ἐξιόντα φίλον δὲ τοῦτ' ἐξ γε
φωτεροῦ ἔλθοντα, καὶ οἱ τοῦ τοῦ ἔπεσι ἄλλοι
ἔτεσιν τελέεσσιν φίλοιο ἄνδρα ἔκτο δόμοι
εἰ ἔχεν ἔ ἐξ Ἰδαίοιο γένος ἔμμεναι, αὐτὰρ ἔπειτα
Λαομέδοντ' ἀναγεῖν τοῦτο ἔμμεναι αὐτῷ
τοῦ μὲν ἔγω τόσσ' ἔμμεν' ἔχω δὲ ἐξιόντα,
ἀνδρὸς φίλοιο, πολλὰ καὶ εἴκοσι ἔμμεν,
καὶ οἱ ἔκαστα τόσσ' ἔτεσιν, οἷα ἔφραζε.
χρυσοῦ μὲν οἱ δώσ' ἀνεμόεν ἐκατὸν τάλαντα,
δώσω δὲ οἱ ἔρεσσιν τοσσάδε τοσσάδε τε τόσσα,
δώσω δ' ἀνδρόβιον χλαῖνα, τοσσάδε τε τόσσα,
400

[illegible] more. But another thing will I tell thee, and do thou not lay up wrath thereat in thy heart: thou thyself [illegible] not good care, but thou bearest wasted old age, and thereto art foul and unkempt, and [illegible] in evil raiment. Surely it is not because of sloth on the part that the master cares not for thee, nor does thee seem in any wise [illegible] to look upon either in form or in stature; for thou art like a king even the one who, when he has hatred and eaten, should sleep soft, for [illegible] is the way of old men. But come [illegible] me this and declare it truly. Whose slave art thou and whose orchard dost thou tend? And to me [illegible] that I may know for sure whether this is indeed Ithaca, to which we are now come, as a man yonder told me, who met me but now on my way hither. In no wise over sound of wit was he, for he designed not to tell me of each thing, not to listen to my word when I questioned him about a friend of mine whether he yet be said live or is now dead and in the house of Hades. For I will tell thee and do thou give heed and hearken. I once entertained in my dear native land a man that came to our house, and never did any man beside of strangers that drew near come to my house a more welcome guest. He declared that by lineage he came from Ithaca, and said that his own father was Laertes, son of Arceisios. So I took him to the house and gave him entertainment with a hearty welcome of the rich store that was within, and I gave him gifts of friendship, such as are meet. Of seven wrought gold I gave him seven talents, and a mixing bowl all of silver, embossed with flowers, and twelve cloaks of single fold, and as many coverlets, and as

τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας,
χωρὶς δ' αὖτε γυναῖκας, ἀμύμονα ἔργα ἰδυίας,
τέσσαρας εἰδαλίμας, ἃς ἤθελεν αὐτος ἑλέσθαι."
Τὸν δ' ἡμείβετ' ἔπειτα πατὴρ κατὰ δάκρυον εἴθων·
"Ξεῖν,' ἦ τοι μὲν γαῖαν ἱκάνεις, ἣν ἐρεείνεις, 281
ὑβρισταὶ δ' αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἔχουσιν·
δῶρα δ' ἐτώσια ταῦτα χαρίζεο, μυρί' ὀπάζων·
εἰ γάρ μιν ζωόν γ' ἐείχεις Ἰθάκης ἐνὶ δήμῳ,
τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε 285
καὶ ξενίῃ ἀγαθῇ· ἡ γὰρ θέμις, ὅς τις ὑπάρξῃ·
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
πόστον δὴ ἔτος ἐστίν, ὅτε ξείνισσας ἐκεῖνον
σὸν ξεῖνον δύστηνον, ἐμὸν παῖδ', εἴ ποτ' ἔην γε,
δύσμορον; ὃν που τῆλε φίλων καὶ πατρίδος αἴης 290
ἠέ που ἐν πόντῳ φάγον ἰχθύες, ἢ ἐπὶ χέρσου
θηρσὶ καὶ οἰωνοῖσιν ἕλωρ γένετ'· οὐδέ ἑ μήτηρ
κλαῦσε περιστείλασα πατήρ θ', οἳ μιν τεκόμεσθα·
οὐδ' ἄλοχος πολύδωρος, ἐχέφρων Πηνελόπεια,
κώκυσ' ἐν λεχέεσσιν ἑὸν πόσιν, ὡς ἐπεφύκει, 295
ὀφθαλμοὺς καθελοῦσα· τὸ γὰρ γέρας ἐστὶ θανόντων.
καί μοι τοῦτ' ἀγόρευσον ἀτήτυμον, ὄφρ' εὖ εἰδῶ·
τίς πόθεν εἰς ἀνδρῶν, πόθι τοι πόλις ἠδὲ τοκῆες·
ποῦ δὲ νηῦς ἔστηκε θοή, ἥ σ' ἤγαγε δεῦρο
ἀντιθέους θ' ἑτάρους; ἢ ἔμπορος ἠλήλουθας 300
νηὸς ἐπ' ἀλλοτρίης, οἱ δ' ἐκβήσαντες ἔβησαν,"

many far-famed, and as many handmaidens besides, and furthermore women, skilled in goodly handiwork, fair-cheeked women, whom he himself was minded to choose."

Then his father answered him, saying: "Stranger, verily thou art come to the country of which thou dost ask, but violence and reckless men now possess it. And all in vain didst thou bestow these gifts, the countless gifts thou gavest. For if thou hadst found him yet alive in the land of Ithaca, then would he have given thee on thy way thy share of gifts and good entertainment, for that is the due of him who begins the kindness. But come, tell me this and declare it truly: How many years have passed since thou didst entertain that guest, if that happy guest, my son, ever came, such a man there was, my shattered son, whom far from his friends and his native land happy the fishes have devoured in the deep, or on the shore he has become the spoil of beasts and birds? Nor did his mother deck him for burial and weep over him, nor his father, we who gave him birth, nor did his wife, wooed with many gifts, constant Penelope, bewail her own husband upon the bier as was meet, when we had closed his eyes in death, though that is the due of the dead. And tell me this also truly, that I may know full well: Who art thou among men, and from whence? Where is thy city, and where thy parents? Where is the swift ship moored that brought thee hither with thy godlike comrades? Or didst thou come as a passenger on another's ship, and did they depart when they had set thee on shore?

[1] Possible "stately dwelling." Others render simply "homeland," meaning more only in this phrase.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Τοιγὰρ ἐγώ τοι πάντα μάλ' ἀτρεκέως καταλέξω.
εἰμὶ μὲν ἐξ Ἀλύβαντος, ὅθι κλυτὰ δώματα ναίω,
υἱὸς Ἀφείδαντος Πολυπημονίδαο ἄνακτος· 305
αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος· ἀλλά με δαίμων
πλαγξ' ἀπὸ Σικανίης δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
νηῦς δέ μοι ἥδ' ἔστηκεν ἐπ' ἀγροῦ πόσφι πόληος.
αὐτὰρ Ὀδυσσῆϊ τόδε δὴ πέμπτον ἔτος ἐστίν,
ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθε πάτρης, 310
δύσμορος· ἦ τέ οἱ ἐσθλὰ ἔσαν ὄρνιθες ἰόντι,
δεξιοί, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπον ἐκεῖνον,
χαῖρε δὲ κεῖνος ἰών· θυμὸς δ' ἔτι νῶϊν ἐώλπει
μιχέσθαι ξενίῃ ἠδ' ἀγλαὰ δῶρα δίδοσθαι."
Ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα· 315
ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
χεῦτο κὰκ κεφαλῆς πολιῆς, ἀδινὰ στενάχιζων.
τοῦ δ' ὠρίνετο θυμός, ἀνὰ ῥῖνας δέ οἱ ἡδὺ
δριμὺ μένος προΰτυψε φίλου πατέρ' εἰσορόωντι.
κύσσε δέ μιν παρφὺς ἀπιάλμενος, ἠδὲ προσηύδα· 320
"Κεῖνος μέν τοι δδ' αὐτὸς ἐγώ, πάτερ, ὃν σὺ μεταλλᾷς,
ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
ἀλλ' ἴσχεο κλαυθμοῖο γόοιό τε δακρυόεντος.

---

[1] The proper names in this passage are all fictitious, and all significant: Alybas is perhaps meant to suggest ἀλάομαι, "wander," or ἄλση, "rave," and has reference to the wanderings of Odysseus; Aphéidas means "sparing"; Polypemon, if connected, as seems probable, with πάσμα, means "rich in possessions"; and Eperitus, suggesting ἔρις,

Then Odysseus of many wiles answered him, and said: "Then verily will I frankly tell thee all. I come from Alybas,[1] where I have a glorious house, and I am the son of Apheidas, son of lord Polypemon, and my own name is Eperitus. But a god drove me wandering from Sicania to come hither against my will and my ship lies yonder off the tilled land away from the city. But as for Odysseus, it is now the fifth year since he went thence, and departed from my country. Hapless man! Yet he had birds of good omen, when he set out, birds upon the right. So I was glad of them, as I sent him on his way, and he went gladly forth, and our hearts hoped that we should yet meet as host and guest and give one another glorious gifts."

So he spoke, and a dark cloud of grief enwrapped Laertes, and with both his hands he took the dark dust and strewed it over his grey head with ceaseless groaning. Then the heart of Odysseus was stirred, and up through his nostrils[2] shot a keen pang, as he beheld his dear father. And he sprang toward him, and clasped him in his arms, and kissed him, saying:

"Lo, father, I here before thee, my very self, am that man of whom thou dost ask; I am come in the twentieth year to my native land. But cease from

"strife," seems clearly to refer to the meaning of the name Odysseus, "man of wrath" (cf. xix. 407–8, and the note on i. 62).

[2] It is commonly assumed that the reference is to the physical feeling immediately preceding a burst of tears, but I am inclined rather to take the phrase as indicative of passion in a more general sense. The dilated nostrils of an angry horse or bull may have given rise to such usage: see the imagery frequent in the Old Testament, and cf. Theocritus i. 18 and Herodas vi. 37 f.

ἐκ γὰρ τοι ἐρέω· μάλα δὲ χρὴ σπευδέμεν ἔμπης·
μνηστῆρας κατέπεφνον ἐν ἡμετέροισι δόμοισι, 325
λωβην τιμύμενος θυμαλγέα καὶ κακὰ ἔργα."
Τὸν δ' αὖ Λαέρτης ἀπαμείβετο φώτησέν τε
"Εἰ μὲν δὴ Ὀδυσεύς γε ἐμὸς πάϊς ἐνθαδ' ἱκάνεις,
σῆμά τί μοι νῦν εἰπὲ ἀριφραδές, ὄφρα πεποίθω."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
"Οὐλὴν μὲν πρῶτον τήνδε φράσαι ὀφθαλμοῖσι, 331
τὴν ἐν Παρνησῷ μ' ἔλασεν σὺς λευκῷ ὀδόντι
οἰχόμενον· σὺ δέ με πρόϊεις καὶ πότνια μήτηρ
ἐς πατέρ' Αὐτόλυκον μητρὸς φίλον, ὄφρ' ἂν ἕλοίμην
δῶρα, τὰ δεῦρο μολών μοι ὑπέσχετο καὶ κατένευσεν.
εἰ δ' ἄγε τοι καὶ δενδρε' ἐυκτιμένην κατ' ἀλωὴν 336
εἴπω, ἃ μοί ποτ' ἔδωκας, ἐγὼ δ' ἤτεόν σε ἕκαστα
παιδνὸς ἐών, κατὰ κῆπον ἑπισπόμενος· διὰ δ' αὐτῶν
ἐκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ἔειπες ἕκαστα.
δγχνας μοι δῶκας τρισκαιδέκα καὶ δέκα μηλέας, 340
συκέας τεσσαράκοντ'· ὄρχους δέ μοι ὧδ' ὀνόμηνας
δωσειν πεντήκοντα, διατρύγιος δὲ ἕκαστος
ἦεν—ἔνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν—
ὁππότε δὴ Διὸς ὥραι ἐπιβρίσειαν ὑπερθεν."
Ὣς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, 345
σήματ' ἀναγνόντος τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς.
ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε· τὸν δὲ ποτὶ οἶ
εἶλεν ἀποψύχοντα πολύτλας δῖος Ὀδυσσεύς.

grief and tearful lamenting for I will tell thee all, though great is the need of haste. The wooers have I slain in our house, and have taken vengeance on their grievous insolence and their evil deeds.

Then Laertes answered him again, and said: "If it is indeed as Odysseus, my son, that thou art come hither, tell me now some clear sign, that I may be sure."

And Odysseus of many wiles answered him and said: "This scar first do thou mark with thine eyes, the scar of the wound which a boar dealt me with his white tusk on Parnassus, when I had gone thither. It was then that didst send me forth, thou and my honoured mother, to Autolycus, my mother's father, that I might get the gifts which, when he came hither, he promised and agreed to give me. And come, I will tell thee also the trees in the well-ordered garden which once thou gavest me, and I, who was but a child, was following thee through the garden, and asking thee for this and that. It was through these very trees that we passed, and thou didst name them, and tell me of each one. Pear-trees thirteen thou gavest me, and ten apple-trees, and forty fig trees. And rows of vines too didst thou promise to give me, even as I say, fifty of them, which ripened severally at different times—and upon them are clusters of all parts—whenesoever the seasons of Zeus weighed them down from above."[1]

So he spoke, and his father's knees were loosened where he stood, and his heart melted as he knew the sure tokens which Odysseus told him. About his dear son he flung both his arms, and the much enduring, goodly Odysseus caught him unto him

[1] i.e. made them heavy with fruitage.

αὐτὰρ ἐπεὶ δ' ἐμνήσατο καὶ ἐν φρεσὶν θυμὸς ἐγήθει,
εἴρετο μιθήσασθαι ἅμα τ' μῦθον τε προσηύδα· 250
"Ζεῦ πάτερ, ἦ ῥα δὴ ἔστε θεοὶ κατὰ μακρὸν Ὄλυμπον
οἱ ἔνεσ μνηστῆρες ἀτασθάλοι ἐξ ὀλίγου ἐνιαυτὸν
νῦν δ' αἶψα δείδοικα κατὰ φρένα μὴ τάχα πάντες
ἐνθάδ' ἐπιλθόντες Ἰθακήσιοι, ἀγχόθι δὲ
πάντη ἐνστήσωσι Κεφαλληνῶν πολύσσω." 255
Τὸν δ' ἀναμειδήσας προσέφη πολύμητις Ὀδυσσεύς·
"Θαρσεῖ, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελέσθω.
ἀλλ' ἴομεν πρότι οἶκον, ἐπ' ἄρχατον ἐγγύθι εἶναι
ἔνθα δὲ Τηλέμαχόν τε καὶ Βουκόλον ἠδὲ συβώτην
πρόσεσιν, οἵ οἱ δειπνον ἐφοπλίσσουσι τάχιστα." 260
Ἦ ῥα φωνήσαντε βάτην πρὸς δώματα καλά,
οἱ δ' ἔνθ' ἐν δ' ἵκοντο δόμον εὖ ναιετάοντα,
εἶρον Τηλέμαχόν τε καὶ Βουκόλον ἠδὲ συβώτην
ταμνόμενον κρέα πολλὰ κερήνεά τ' αἴθοπα οἶνον
Τόφρα δὲ Λαερτιάδην μεγαλήτορα δῖα γυναῖκα 265
ἀμφιπόλοις Σικελὴ λούεν καὶ χρίεν ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαῖναν καλὴν βάλεν· αὐτὰρ Ἀθήνη
ἔγχει παρίστατο μέλε ἤλδανε τοιμεν λαῶν,
μείζονα δ' ἐκ κάρη καὶ κάρηνα θῆκεν ἰδέσθαι.
ἐκ δ' ἀνεμώθεν βῆ θαυμάζε δε μιν φίλον υἱόν, 270
αὐ Πιν ἀθανάτοισι θεοῖς ἐπιλίγαινε δόκησε
καὶ μιν φώνησεν ἔπεα πτερόεντα προσηύδα·
"Ὦ πάτερ, ἦ μάλα τις σε θεὸν αἰειγενέταων
εἶδος τε μεγέθος τε ἀμύνεσθ' θῆμα ἰδέσθαι"
Τὸν δ' αὖ Λαέρτης πεπνυμένος ἀντίον ηὔδα· 275

[1] ἐν ἐν W.

floating. But when he revived, and his spirit returned again into his breast, once more he made answer and spoke, saying:

"Father Zeus, verily ye gods yet have power on high Olympus, if indeed the wooers have paid the price of their wanton insolence. But now I have sore fear dread at heart, lest straightway all the men of Ithaca come hither against us, and send messengers everywhere to the cities of the Cephallenians."

Then Odysseus of many wiles answered him and said: "Be of good cheer, and let not these things distress thy heart. But let us go to the house which lies near the orchard, for thither I mind forward Telemachus and the neatherd and the swineherd, that with all speed they may prepare our meal."

So spake the two and went their way to the goodly house. And when they had come to the stately house, they found Telemachus, and the neatherd, and the swineherd, carving flesh in abundance, and mixing the flaming wine.

Meanwhile the Sicilian housemaid bathed great-hearted Laertes in his house and anointed him with oil, and about him cast a fair cloak. But Athene drew near, and made greater the limbs of the shepherd of the people, and made him taller than before, and mightier to behold. Then he came forth from the bath, and his dear son marvelled at him, seeing him in presence like unto the immortal gods. And he spake and addressed him with winged words:

"Father, surely some one of the gods that are forever has made thee goodlier to behold in comeliness and in stature."

Then wise Laertes answered him: "I would, O

"Αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
οἷος Νήρικον εἶλον, ἐυκτίμενον πτολίεθρον,
ἀκτὴν ἠπείροιο, Κεφαλλήνεσσιν ἀνάσσων,
τοῖος ἐων τοι χθιζὸς ἐν ἡμετέροισι δόμοισιν,
τεύχε' ἔχων ὤμοισιν, ἐφεσταμεναι καὶ ἀμυνειν 380
ἄνδρας μνηστῆρας· τῷ κε σφέων γοῦνατ' ἔλυσα
πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἐγηθεις."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε 385
ἔνθ' οἱ μὲν δείπνῳ ἐπεχείρεον, ἀγχίμολον δὲ
ἦλθ' ὁ γέρων Δολίος, σὺν δ' υἱεῖς τοῖο γέροντος,
ἐξ ἔργων μογέοντες, ἐπεὶ προμολοῦσα κάλεσσεν
μήτηρ γρηῦς Σικελή, ἣ σφέας τρεφε καί ῥα γέροντα
ἐνδυκέως κομέεσκεν, ἐπεὶ κατὰ γῆρας ἐμαρψεν. 390
οἱ δ' ὡς οὖν Ὀδυσῆα ἴδον φράσσαντό τε θυμῷ,
ἕσταν ἐνὶ μεγάροισι τεθηπότες· αὐτὰρ Ὀδυσσεὺς
μειλιχίοις ἐπέεσσι καθαπτόμενος προσέειπεν·
"Ὦ γέρον, ἷζ' ἐπὶ δεῖπνον, ἀπευκελάθεσθε δὲ θάμβευς·
δηρὸν γὰρ σίτῳ ἐπιχειρήσειν μεμαῶτες 395
μίμνομεν ἐν μεγάροις, ὑμέας ποτιδέγμενοι αἰεί."
Ὣς ἄρ' ἔφη, Δολίος δ' ἰθὺς κίε χεῖρε πετάσσας
ἀμφοτέρας, Ὀδυσεῦς δὲ λαβὼν κύσε χεῖρ' ἐπὶ καρπῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ὦ φίλ', ἐπεὶ νόστησας ἐελδομένοισι μάλ' ἡμῖν 400
οὐδ' ἔτ' ἐιομένοισι, θεοὶ δέ σ' ἀνήγαγον αὐτοί,

father Zeus, and Athene, and Apollo, that in such strength as when I took Nericus, the well built citadel on the shore of the mainland, when I was lord of the Cephallenians, even in such strength I had stood by thy side yesterday in our house with my armour about my shoulders, and had beaten back the wooers. So should I have loosened the knees of many of them in the hall, and thy heart would have been made glad within thee."

So they spoke to one another. But when the others had ceased from their labour and had made ready the meal, they sat down in order on the chairs and high seats. Then they were about to set hands to their food, when the old man Dolius drew near, and with him the old man's sons, wearied from their work in the fields, for their mother, the old Sicilian woman, had gone forth and called them, she who saw to their food, and tended the old man with kindly care, now that old age had laid hold of him. And they, when they saw Odysseus, and marked him in their minds, stood in the hall lost in wonder. But Odysseus addressed them with gentle words, and said:

"Old man, sit down to dinner, and do ye wholly forget your wonder, for long have we waited in the hall, though eager to set hands to the food, ever expecting your coming."

So he spoke, and Dolius ran straight toward him with both hands outstretched, and he clasped the hand of Odysseus and kissed it on the wrist, and spoke, and addressed him with winged words:

"Dear master, since thou hast come back to us, who sorely longed for thee but had no more thought to see thee, and the gods themselves have brought

οὐλέ τε καὶ μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐῢ εἰδῶ,
ἦ ἤδη σάφα οἶδε περιφρων Πηνελόπεια
νοστησαντά σε δεῦρ', ἦ ἄγγελον ὀτρύνομεν." 405

Τον δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσευς
"Ὦ γέρον, ἤδη οἶδε· τί σε χρὴ ταῦτα πένεσθαι,"

Ὣς φαθ', ὁ δ' αὖτις ἄρ' ἕζετ' ἐνξέστου ἐπὶ διφροῦ.
ἷξε δ' αὖτως παῖδες Δολίου κλυτὸν ἀμφ' Ὀδυσῆα
δειπνοουντ' ἐπέεσσι καὶ ἐν χείρεσσι φυοντο, 410
ἑξείης δ' ἕζοντο παραὶ Δολιον, πατέρα σφόν.

Ὣς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγαροισι πέποντο·
Ὄσσα δ' ἄρ' ἄγγελος ὦκα κατὰ πτόλιν ᾤχετο πάντη,
μνηστηρων στυγερὸν θάνατον καὶ κῆρ' ἐνέπουσα.
οἱ δ' ἄρ' ὁμῶς ἀίοντες ἐφοιτων ἄλλοθεν ἄλλος 415
μυχῷ τε στοναχῇ τε δομων προπάροιθ' Ὀδυσῆος.
ἐκ δὲ νέκυς οἴκων φορεον καὶ θάπτον ἕκαστοι,
τοὺς δ' ἐξ ἄλλων πολίων οἴκονδε ἕκαστον
πέμπον ἄγειν ἀλιεῦσι θοῇς ἐπὶ νηυσὶ τιθεντες·
αὐτοὶ δ' εἰς ἀγορὴν εἴον ἀθρόοι, ἀχνύμενοι κῆρ. 420
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσιν δ' Εὐπειθης ἀνά θ' ἵστατο καὶ μετέειπε·
παιδὸς γὰρ οἱ ἄλαστον ἐνι φρεσὶ πένθος ἔκειτο,
Ἀντινοου, τὸν πρῶτον ἐνήρατο δῖος Ὀδυσσεύς·
τοῦ ὅ γε δάκρυ χεων ἀγορήσατο καὶ μετέειπεν· 425

"Ὦ φίλοι, ἦ μέγα ἔργον ἀνὴρ δῆ ἐμήσατ' Ἀχαιοὺς
τοὺς μὲν σὺν νήεσσιν ἄγων πολέας τε καὶ ἐσθλοὺς
ὤλεσε μὲν νῆας γλαφυράς, ἀπὸ δ' ὤλεσε λαοὺς·

thee—hail to thee, and all welcome, and may the gods grant thee happiness. And tell me this and truly, that I may know full well. Does wise Penelope yet know merely that thou hast come back hither or shall we send her a messenger?

Then Odysseus of many wiles answered him, and said: "Old man, we know we already, why thou dost thus be busied with this!

So he spoke, and the other sat down again on the polished chair. And even in like manner the sons of Dolios gathered around glorious Odysseus and greeted him in speech and clasped his hands. Then they sat down in order by Dolios beside their father.

So they were busied with their meal in the hall, but meanwhile Rumour, the messenger went swiftly throughout the city, telling of the terrible death and fate of the wooers. And the people heard it all at once and gathered from every side with groanings and wailings before the palace of Odysseus. Forth from the hall they brought each his dead, and buried them, and those from other cities they sent each to his own home, placing them on swift ships for mariners to bear them, but they themselves went together to the place of assembly, sad at heart. Now when they were assembled and met together Eupeithes arose and spoke among them, for consuming grief for his son lay heavy on his heart, even for Antinoos, the first man whom godly Odysseus had slain. Weeping for him he addressed their assembly and said:

"Friends, a monstrous deed has this man of a truth devised against the Achaeans. Some he led forth in his ships, many men and good; and he has lost his hollow ships and utterly lost his men, and

τοὺς δ' ἕλετο ἑκατὸν Κεφαλλήνων δχ' ἀρίστους,
ἀλλ' ἄγετε, πρὶν τοῦτον ἢ ἐς Πύλον ἄκρα ἱκέσθαι 430
ἢ καὶ ἐς Ἤλιδα δῖαν, ὅθι κοατέουσιν Ἐπειοί,
ἴομεν· ἢ καὶ ἔπειτα κατηφέες ἐσσόμεθ' αἰεί
λωβὴ γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
εἰ δὴ μὴ παιδῶν τε κασιγνήτων τε φονῆας
τισόμεθ'. οὐκ ἂν ἔμοί γε μετὰ φρεσὶν ἡδὺ γένοιτο 435
ζωέμεν, ἀλλὰ τάχιστα θανὼν φθιμένοισι μετείην.
ἀλλ' ἴομεν, μὴ φθάσωσι περαιωθέντες ἐκεῖνοι."
Ὣς φάτο δάκρυ χέων, οἶκτος δ' ἕλε πάντας Ἀχαιούς.
ἀγχίμολον δέ σφ' ἦλθε Μέδων καὶ θεῖος ἀοιδὸς
ἐκ μεγάρων Ὀδυσῆος, ἐπεὶ σφέας ὕπνος ἀνῆκεν, 440
ἔσταν δ' ἐν μέσσοισι· τάφος δ' ἕλεν ἄνδρα ἕκαστον.
τοῖσι δὲ καὶ μετέειπε Μέδων πεπνυμένα εἰδώς·
"Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι· οὐ γὰρ Ὀδυσσεὺς
ἀθανάτων ἄκητι θεῶν τάδ' ἐμήσατο ἔργα·
αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον, ὃς ῥ' Ὀδυσῆϊ 445
ἐγγύθεν ἑστήκει καὶ Μέντορι πάντα ἐῴκει.
ἀθάνατος δὲ θεὸς τοτὲ μὲν προπάροιθ' Ὀδυσῆος
φαίνετο θαρσύνων, τοτὲ δὲ μνηστῆρας ὀρίνων
θῦνε κατὰ μέγαρον· τοὶ δ' ἀγχιστῖνοι ἔπιπτον."
Ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ἕρει.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης 451
Μαστορίδης· ὁ γὰρ οἶος ὅρα πρόσσω καὶ ὀπίσσω·
ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·
"Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
ὑμετέρῃ κακότητι, φίλοι, τάδε ἔργα γένοντο· 455

others again has he slain on his return, and these by far the best of the Cephalenians. Nay then, come, before the fellow goes swiftly to Pylos or to goodly Elis where the Epeans hold sway let us go forth, verily even in days to come shall we be disgraced forever. For a shame is this even for men that are yet to be to hear of, if we shall not take vengeance on the slayers of our sons and our brothers. To me sure life would then no more be sweet, rather would I die at once and be among the dead. Nay, let us forth, lest they be too quick for us, and cross over the sea."

So he spoke, weeping, and pity laid hold of all the Achaeans. Then came Medon and the divine minstrel from the halls of Odysseus, for sleep had released them, and they took their stand in the midst, and wonder seized every man. Then Medon, wise of heart, spoke among them:

"Hearken now to me, men of Ithaca, for verily not without the will of the immortal gods has Odysseus devised these deeds. Nay, I myself saw an immortal god, who stood close beside Odysseus, and seemed in all things like unto Mentor. Yet an immortal god now in front of Odysseus would he appear, heartening him, and now again would rage through the hall, scaring the wooers, and they fell thick and fast."

So he spoke, and thereat pale fear seized them all. Then among them spoke the old lord Halitherses, son of Mastor, for he alone saw before and after; he with good intent addressed their assembly, and said:

"Hearken now to me, men of Ithaca, to the word that I shall say. Through your own cowardice, friends, have these deeds been brought to pass,

οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι ποιμένι λαῶν,
ὑμετέρους παῖδας καταπαύεμεν ἀφροσυνάων,
οἵ μέγα ἔργον ἔρεξαν ἀτασθαλίῃσι κακῇσι,
κτήματα κείροντες καὶ ἀτιμάζοντες ἄκοιτιν
ἀνδρὸς ἀριστῆος· τὸν δ' οὐκέτι φάντο νέεσθαι. 460
καὶ νῦν ὧδε γένοιτο. πίθεσθέ μοι ὡς ἀγορεύω·
μὴ ἴομεν, μή πού τις ἐπίσπασσον κακὸν εὕρῃ."

Ὣς ἔφαθ', οἱ δ' ἄρ' ἀνήιξαν μεγάλῳ ἀλαλητῷ
ἡμίσεων πλεόνες· τοὶ δ' αὖθόδι αὖτοθι μίμνον·
οὐ γὰρ σφιν ἅδε μῦθος ἐνὶ φρεσίν, ἀλλ' Εὐπείθει 465
πείθοντ' αἶψα δ' ἔπειτ' ἐπὶ τευχέα ἐσσεύοντο.
αὐτὰρ ἐπεί ῥ' ἔσσαντο περὶ χροῖ νωροπα χαλκόν,
ἄθροοι ἠγερέθοντο πρὸ ἄστεος εὐρυχόροιο.
τοῖσιν δ' Εὐπείθης ἡγήσατο νηπιέῃσι·
φῆ δ' ὅ γε τίσεσθαι παιδὸς φόνον, οὐδ' ἄρ' ἔμελλεν 470
ἄψ ἀπονοστήσειν, ἀλλ' αὐτοῦ πότμον ἐφέψειν.

Αὐτὰρ Ἀθηναιη Ζῆνα Κρονίωνα προσηύδα·
"Ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
εἰπέ μοι εἰρομένῃ, τί νύ τοι νοος ἐνδοθι κείθει,
ἢ πρότερον πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 475
τεύξεις, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησθα."

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"Τέκνον ἐμόν, τί με ταῦτα διαμπερὲς ἠδὲ μεταλλᾷς,
οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
ὡς ἡ τοι κείνου Ὀδυσεὺς ἀπατισεται ἐλθων, 480
ἔρξον ὅπως ἐθέλεις· ἐρέω τέ τοι ὡς ἐπέοικεν.
ἐπεὶ δὴ μνηστῆρας ἐτίσατο δῖος Ὀδυσσεύς,

for you would not obey me, nor Mentor, shepherd of the people, to make your sons cease from their folly. They wrought a monstrous deed in their blind and wanton wickedness, wasting the wealth and dishonouring the wife of a prince, who, they said, would never more return. Now then be it thus, and do you hearken to me, as I bid. Let us not go forth, lest happy many a one shall find a bane which he has brought upon himself."

So he spoke, but they sprang up with loud cries, more than half of them, but the rest remained together in their seats, for his speech was not to their mind, but they hearkened to Eupeithes, and quickly thereafter they rushed for their arms. Then when they had clothed their bodies in gleaming bronze, they gathered together in front of the spacious city. And Eupeithes led them in his folly, for he thought to avenge the slaying of his son, yet he was himself never more to come back, but was there to meet his doom.

But Athene spoke to Zeus, son of Cronos, saying: "Father of us all, thou son of Cronos, high above all lords, tell to me that ask thee what purpose thy mind now hides within thee. Wilt thou yet further bring to pass evil war and the dread din of battle, or wilt thou establish friendship betwixt the twain?"

Then Zeus, the cloud gatherer, answered her, and said: "My child, why dost thou ask and question me of this? Didst thou not thyself devise this plan, that verily Odysseus should take vengeance on these men at his coming? Do as thou wilt, but I will tell thee what is fitting. Now that godly Odysseus has taken vengeance on the wooers, let them swear

δρεπε πιστὰ τεμόντες ἀ μὲν βασιλευέτω αἰεί,
ἡμεῖς δ' αὖ παίδων τε καὶ ἀγνιῆτων τε φόνοιο[1]
δεύηειν θεσμῶν· τοὶ δ' ἀλλήλους φιλέοντων 485
ἐν τε πάρος, πλοῦτος δὲ καὶ εἰρήνη ἔλοι ἔστω."
Ὣς εἰπὼν ὤτρυνε πάρος μεμανῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶψα δεῦσα.
Οἱ δ' ἐπεὶ οὖν σίτοιο μελιφρόνος ἐξ ἔρον ἕντο,
τοῖς δ' ἄρα μυθῶν ἦρχε πολύτλας δῖος Ὀδυσσεύς· 490
"Ἐξελθὼν τις ἴδοι μή δὴ σχεδὸν ὦσι κιόντες."
Ὣς ἔφατ' οὐδ' ἄρα τοῖ γε κλυτὸς Δολίου υἱὸς ἀκούσαν·
στῆ δ' ἄρ' ἐν αὐτόθι ἰών, τοὺς δὲ σχεδὸν εἶσιδε πάντας·
αἶψα δ' Ὀδυσσῆος ἔπεα πτερόεντα προσηύδα·
"Οἶδε δὴ ἔγγυς ἔασι· ἀλλ' ἐπιλώμεθα θάσσον." 495
Ὣς ἔφαθ', οἱ δ' ὠρνύντο καὶ ἐν τεύχεσσι ἔδυντο,
τέσσαρες ἀμφ' Ὀδυσῆ, ἓξ δ' υἱεῖς οἱ Δολίοιο·
ἐν δ' ἄρα Λαερτης Δολίος τ' ἐν τεύχε' ἔδυνον,
καὶ πολιοὶ περὶ ἕοντες, ἀναγκαῖοι πολεμισταί.
αὐτὰρ ἐπεί ῥ' ἔσσαντο περὶ χροῖ νώροπα χαλκόν, 500
ὦ ξυν ῥα θύραι, ἐν δ' ἦιον, ἦρχε δ' Ὀδυσσεύς.
Τοῖσι δ' ἐν' ἐγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.
τὴν μὲν ἴδων γήθησε πολύτλας δῖος Ὀδυσσεύς·
αἶψα δὲ Τηλέμαχον προσεφώνεε δν φίλον υἱόν· 505
"Τηλέμαχ', ἤδη μὲν τόδε γ' εἴσεαι αὐτὸς ἐνελθών,
ἀνδρῶν μαρναμένων ἵππα τε κρίνοντα δρέπτα,

[1] φόνοιο: φυτῶν.

a solemn oath, and let him be king all his days, and let us on our part bring about a forgetting of the slaying of their sons and brothers, and let them love one another as before, and let wealth and peace abound."

So saying, he roused Athene, who was already eager, and she went darting down from the heights of Olympus.

But when they had put from them the desire of honey hearted food, the much-enduring, goodly Odysseus was the first to speak among his company, saying: "Let one go forth and see whether they be not now drawing near."

So he spoke, and a son of Dolius went forth, as he bade, he went and stood upon the threshold, and saw them all close at hand, and straightway he spoke to Odysseus winged words: "Here they are close at hand. Quick, let us arm."

So he spoke, and they rose up and arrayed themselves in armour. Odysseus and his men were four, and six the sons of Dolius, and among them Laertes and Dolius donned their armour, grey headed though they were, warriors perforce. But when they had clothed their bodies in gleaming bronze, they opened the doors and went forth, and Odysseus led them.

Then Athene, daughter of Zeus, drew near them in the likeness of Mentor both in form and in voice, and the much-enduring, goodly Odysseus was glad at sight of her, and straightway spoke to Telemachus, his dear son:

"Telemachus, now shalt thou learn this—having thyself come to the place of battle, where the best warriors are put to the trial—to bring no disgrace

μή τι καταισχύνειν πατέρων γένος, οἳ τὸ πάροιθεν
ἀλκῇ τ' ἠνορέῃ τε κεκάσμεθα πᾶσαν ἐν' αἶαν."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 510
"Ὄψεαι, αἴ κ' ἐθέλῃσθα, πάτερ φίλε, τῷδ' ἐπὶ θυμῷ
οὔ τι καταισχυνόντα τεὸν γένος, ὃς ἀγορεύεις."
Ὣς φάτο, Λαέρτης δ' ἐχάρη καὶ μῦθον ἔειπε·
"Τίς νύ μοι ἡμέρη ἦλθε, θεοὶ φίλοι; ἦ μάλα χαίρω
υἷος δ' ἠνορέῃ τ' ἀρετῇ τε πάρ δόρυ ἔχουσιν." 515
Τὸν δὲ παριστάμενη προσέφη γλαυκῶπις Ἀθήνη·
"Ὦ Ἀρκεισιάδη, πάντων πολὺ φίλτατ' ἑταίρων,
εὔξαιτο νοῦν γλαυκωπίδι καὶ Διὶ πατρί,
εἶψα μάλ' ἀμπεπαλὼν προΐει δολιχοσκίον ἔγχος."
Ὣς φάτο, καὶ ῥ' ἐμένεινε μένος μέγα Παλλὰς Ἀθήνη.
εὐξάμενος δ' ἄρ' ἔπειτα Διὸς κούρῃ μεγάλοιο, 521
εἶψα μάλ' ἀμπεπαλὼν προΐει δολιχοσκίον ἔγχος,
καὶ βάλεν Εὐπαθέα κόρυθος διὰ χαλκοπαρήου.
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
δούπησεν δὲ πεσών, ἀράθησε δὲ τεύχε' ἐπ' αὐτῷ. 525
ἐν δ' ἔπεσον προμάχοιο Ὀδυσεὺς καὶ φαίδιμος υἱός,
πάντων δὲ ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισι.
καί νύ κε δὴ πάντας ἔλεσαν καὶ ἔθηκαν ἀνοστοὺς,
εἰ μὴ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
ἕστασ' ἐσσυμένη, κατὰ δ' ἔσχεθε λαὸν ἅπαντα. 530
"Ἴσχεσθε πτολέμου, Ἰθακήσιοι, ἀργαλέοιο,
ὄφρα κεν ἀνδραμοτί γε διακριθῆτε τάχιστα."
Ὣς φατ' Ἀθηναίη, τοὺς δὲ χλωρὸν δέος εἷλεν·
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατο τεύχεα,
440

upon the house of thy fathers, for we have ever excelled in strength and in valour over all the earth."

And wise Telemachus answered him: "Thou shalt see me, if thou wilt, dear father, in my present temper, bringing no disgrace upon thy house, even as thou saydst."

So said he, and Laertes was glad, and spoke, saying: "What a day is this for me, kind gods! Verily right glad am I: my son and my son's son are vying with one another in valour."

Then flashing-eyed Athene came near him and said: "Son of Arceisius, far the dearest of all my friends, make a prayer to the flashing-eyed maiden and to father Zeus, and then straightway raise aloft thy long spear, and hurl it."

So spoke Pallas Athene, and breathed into him great might. Then he prayed to the daughter of great Zeus, and straightway raised aloft his long spear, and hurled it, and smote Eupeithes through the helmet with cheek-piece of bronze. This stayed not the spear, but the bronze passed through, and he fell with a thud, and his armour clanged about him. Then on the foremost fighters fell Odysseus and his glorious son, and thrust at them with swords and double-pointed spears. And now would they have slain them all, and cut them off from returning, had not Athene, daughter of Zeus, who bears the aegis, shouted aloud, and checked all the host, saying:

"Refrain, men of Ithaca, from grievous war that with all speed you may part, and that without bloodshed."

So spoke Athene, and pale fear seized them. Then in their terror the arms flew from their hands and

πάντα δ' ἐπὶ χθονὶ πῖπτε, θεᾶς ὄπα φωνησάσης· 535
πρὸς δὲ πόλιν τρωπῶντο λιλαιόμενοι βιοτοιο.
σμερδαλέον δ' ἐβόησε πολύτλας δῖος Ὀδυσσεύς,
οἴμησεν δὲ ἁλεὶς ὥς τ' αἰετὸς ὑψιπετήεις.
καὶ τότε δὴ Κρονίδης ἀφίει ψολόεντα κεραυνον,
κὰδ δ' ἔπεσε πρόσθε γλαυκώπιδος ὀβριμοπάτρης. 540
δὴ τότ' Ὀδυσσῆα προσέφη γλαυκῶπις Ἀθήνη·
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἴσχεο, παῦε δὲ νεῖκος ὁμοιΐου πολέμοιο,
μή πως τοι Κρονίδης κεχολώσεται εὐρύοπα Ζεύς."
Ὣς φάτ' Ἀθηναιη, ὁ δ' ἐπείθετο, χαῖρε δὲ θυμῷ. 545
ὅρκια δ' αὖ κατόπισθε μετ' ἀμφοτέροισιν ἔθηκεν
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.

fell one and all to the ground, as the goddess uttered her voice, and they turned toward the city, eager to save their lives. Terribly then shouted the much-enduring, goodly Odysseus, and gathering himself together he swooped upon them like an eagle of lofty flight, and at that moment the son of Cronos cast a flaming thunderbolt, and down it fell before the flashing-eyed daughter of the mighty sire. Then flashing-eyed Athene spoke to Odysseus saying

"Son of Laertes, sprung from Zeus, Odysseus of many devices, stay thy hand, and make the strife of equal[1] war to cease, lest haply the son of Cronos be wroth with thee, even Zeus, whose voice is borne afar."

So spoke Athene, and he obeyed, and was glad at heart. Then for all time to come a solemn covenant betwixt the twain was made by Pallas Athene, daughter of Zeus, who bears the aegis, in the likeness of Mentor both in form and in voice.

[1] Possibly "baneful"; see the note on iii. 236.

INDEX OF PROPER NAMES

Ithaca, and contest
190 ff. transfo
XVI. 16

Αἰακίδης, XI. 471, 566
, 548, 550, 553; XXIV. 17

287
Αἰθων, XIX. 190
Ἀιδάδης, XI. 287

[illegible]

Aeneas, XI 269

[illegible]

Aeneid, [illegible] 17 199, 199, 213, [illegible]

[illegible]

Aeneid, [illegible] 11 [illegible]

[illegible]

Aeneid, [illegible] 244, 277 284, [illegible]

[illegible] XXII 89, 96

[illegible]

[illegible]

[illegible]

Aeneid, [illegible] 107 [illegible]

[illegible]

[illegible]

[illegible] Lamentations, [illegible]

[illegible] of Minnesota, [illegible] 263

[illegible] of [illegible] 19

[illegible]

[illegible]

[illegible] 104 [illegible] 1 [illegible]

[illegible] 104 [illegible] 177 113

[illegible] 244,

[illegible] 104, [illegible]

[illegible] the Island of Odysseus, [illegible]

[illegible]

[illegible] 144,

[illegible]

[illegible]

[illegible]

[illegible]

INDEX OF PROPER NAMES

[illegible]

Γ

[illegible]

Δ

[illegible]

Ε

[illegible]

Ζ

[illegible]

Η

[illegible]

Θ

[illegible]

Ι

[illegible]

Κ

[illegible]

Λ

[illegible]

Μ

[illegible]

Ν

[illegible]

Ξ

[illegible]

Ο

[illegible]

Π

[illegible]

Ρ

[illegible]

Σ

[illegible]

Τ

[illegible]

Υ

[illegible]

Φ

[illegible]

Χ

[illegible]

Ψ

[illegible]

Ω

[illegible]

INDEX OF PROPER NAMES

[illegible]

[illegible]

[illegible]

Ἤλις, IV. 635, XIII. 275, XV. 298, XXI 347, XXIV 481.
Ἡλύσιον, IV. 563
Ἡρακλεώτης, XI. 501
Ἡρακλῆς, VIII. 224, XI. 267, XXI. 26
Ἥρη, IV 613, VIII. 466, XI. 604, XII. 72, XV. 112, 180, XX. 70
Ἡφαιστος, IV 617 VI. 233, VII 92 VIII 268, 270, 272, 286, 287 293, 297, 327 330, 345, 355, 360, XV 117 XXIII 160 XXIV 71, 76
Ἠώς, IV 188, V 1 121

Θ

Θῆβαι, II. 68
Θεοκλύμενος, XV 259, 271, 286, 503, 520 XVII. 151, XX 350 363
Θεσπρωτοί, XIV. 315, 319, 336 XVI. 95, 427, XVII. 526, XIX 271, 287, 292
Θέτις, XXIV 92
Θήβαι of Βοιωτία, IV. 120
Θῆβαι (Θῆβαι), of Βοιωτία, XI 263, 265, 275, XV 247
Θηβαῖος, X. 402, 665; XI. 90, 165, XII. 207; XXIII. 323
Θησεύς, XI 322, 631
Θόας, XIV 499
Θόων, VIII 113
Θόωνα, I 71
Θρασυμήδης, III 39. 414, 442, 443
Θρᾴκη, VIII 361
Θρῃκίη, XI. 107, XII. 97 135, XIX 276
Θυέστης, IV 517
Θυεστιάδης, IV 518
Θών, IV. 228

Ι

Ἰάβαιος, III 292
Ἰασίδης, XI. 283, XVII. 443
Ἰασίων, V 125
Ἴασον (Ἄργος), XVIII. 246
Ἰαωλκός, XI. 256
Ἰδομενεύς, III 101, XIII. 250, XIV. 237, 382, XIX. 181, 190
Ἰέσων, XII. 72
Ἰθάκη, I. 18, 57, 88, 103, 163, 172, 247, 386, 395, 401, 404, II 167, 256, 293, III. 81; IV 175, 655, 661, 805, 808, 843, 871, 845, IX. 21, 505, 531, X 417, 420, 463, 522, XI 30, 111. 162, 361, 490, XII. 138, 345, XIII. 97, 135, 232, 248, 256, 325, 344, XIV 98, 126, 182, 189, 329, 344, XV 20, 36, 157, 267 482, 510, 534, XVI. 58, 124, 223, 230, 251, 322, 419, XVII. 250 XVIII. 2, XIX. 132, 399, 482, XX 340; XXI. 18, 109. 252, 346, XXII 30, 52, 223, XXIII. 122, 176, XXIV 104 259, 299. 284.
Ἰθακήσιος, II. 246, XXII 45; pl., of the people, II. 25 .61, 229, XV. 520, XXIV 354 443, 454, 531
Ἴθαμος, XVII. 207
Ἰκάριος, I 329 II 53, 189, IV 797, 840; XI. 445, XVI 435, XVII. 502 XVIII. 159, 188, 245, 285; XIX. 376, 540 XX. 388, XXI 2, 321, XXIV 195.
Ἰκμάλιος, XIX 57
Ἴλιος, II 18, 173 VIII 405, 578, 681, IX 30, X 15; XI 66 169, 372, XIV 71, 238, XVII. 104, 293, XVIII 252, XIX. 125, 182, 193, XXIV. 1, 7
Ἴλος I. 259
Ἰνώ, V. 333, 461
Ἰπποδάμεια, XVIII. 182
Ἰπποτάδης, X 2, 36
Ἴρος, XVIII 6 25, 38, 58. 73, 76, 96, 233. 239, 328, 337, 303
Ἰσμαρος, IX. 40, 198
Ἴτυλος, XIX. 522
Ἰφθίμη, IV 797
Ἰφιάνειρα, XI. 290. 296
Ἰφιμέδεια, XI 305
Ἴφιτος, XXI. 14, 22, 37

Κ

Καδμεῖοι, XI. 276
Κάδμος, V 333
Καιρέλιον, XIX. 200, 597, XXIII. 19.
Καλυψώ, I. 14, IV 557, V 14, 78, 85, 116, 180, 202, 242, 248, 258, 263, 276. 321, 372. VII. 245, 254, 300; VIII 452 IX 29 XII. 389, 448, XVII. 143, XXIII. 338.
Καστιάνειρα, XI 422.
Κάστωρ, son of Leda, XI 300.
Κάστωρ, a Cretan, XIV 204

[illegible]

Χάρων, XI. 621

[illegible]

Χρυσόστομος, XXIV. 1

[illegible]

A

[illegible]

B

[illegible]

INDEX OF PROPER NAMES

[illegible]
[illegible]
[illegible]
[illegible] 412, XVII. 172, XXII. 357, 361; [illegible] 439, 442
[illegible], XI. 228
Μαλλωτίς, XXIV. 103
Μελάνθιος (Μελάνθιος), XVII. 2, 8, 347, 360, XX. 173, 256, XXI. 175, [illegible] 321; XIII. 66
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] XVIII. 421
[illegible] 1, VII. 68, 78, 401, 408, XXIV. 60 [illegible]
[illegible] daughter of [illegible], [illegible]
[illegible] 120
Μυρμιδόνες, IX. 130 [illegible] 8, XI. 456

Ν

Ναυσιθόη, VII. 114
[illegible] VII. 546

Νεστορίδης, VI. 17, 35, 40, 101, 124, [illegible]
Νεστορίς, VIII. 113
Νέστωρ, XII. 123
[illegible] 79, 102, 202 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] 205 [illegible] 305, 331; XII 266, 326, 326, 437, XIII. 113

Ο

[illegible]

[illegible] 39 ff.,
IX. 32 ff.

392 ff., 1a recon

Наводдеет, XIX 5
Наводдеет, XI. 581

XXI. 290 XXIV. 332

408, XXIV.

544, XVII.
2

XXI 295, 296
XXII. 348,

INDEX OF PROPER NAMES

[illegible] I. [illegible] II. 347, XX. [illegible]
[illegible]
[illegible]
[

[illegible], XII. 39, 42, 44, 52, 158, [illegible] 138 [illegible] 326
[illegible], XIII [illegible]
[illegible], IV 54 [illegible], XV 118
[illegible], XV 423
[illegible], XXIV 307
[illegible], XX. 348; XXIV. 211, 360, 380
[illegible], VIII 294
[illegible], [illegible]
[illegible], XII 85 [illegible] 108, 123, 223, 231, [illegible] 240, 241, 310, 430, 445 XXIII. 128
[illegible], XI 500
[illegible], V. 233
[illegible], III. 278
[illegible], I. 99, 285, II. 214, 327, 340, IV. 10, XI. 460; XIII. 413
[illegible], III. 412, 429
[illegible], V 165, X. 314
[illegible], XV 403
[illegible], V. 34, VI. 6, VII. 70; XIII. 140

Y

[illegible], XI 502
[illegible] I 1 5 81, 419, XIV. 448, XV. 427, XVI. 430
[illegible], I. 417
[illegible], X 492 524 537 565 XI. 12 50 69, 90 [illegible] 165 479, XII 26 [illegible] XXIII. 251, 321
[illegible], VIII 114
[illegible], III. 353
[illegible] XI. 343
[illegible], I 184
[illegible] III 150
[illegible] XXII 290
[illegible] I 13, and often well to men Athens, and another with her I 113 ff. is hidden to emulate [illegible] I 296 ff. III 197 ff., defies the wooers I. 365 ff. II. 133 ff. 310 ff. calls an assembly of the Ithacans, and appeals to them II. 4 ff., refuses to put away his mother II 130, asks a [illegible] of the wooers II 1 5 ff. is [illegible] and aided by Athena, II 267 ff. sets sail from Ithaca, VI 4[illegible] ff. at Pylos with Nestor, III 6–454, at Lacedaemon, IV. [illegible] weeps at mention of Odysseus, IV 114, 183 is recognized by Helen IV 141 ff., is given gifts by Menelaus IV 612 ff. the wooers plot to slay him IV 669 ff. of XVI 364 ff. leaves Lacedaemon XV 142 meets Theoclymenus, XV 222 ff., goes to the swineherd's hut XVI 4 ff. confers with Odysseus, XVI. 218 ff., goes to the city XVII 1 ff. is welcomed by Eumaeus, XVII. 31 ff. by Penelope XVII. 34 ff. brings Telemachus home to the palace XVII 64 ff., lays away the arms, XIX 14 ff., lays the bow of Odysseus, XXI. 128 ff., lays Amphinomus, XXII 93, brings armour from the storeroom, XXII 101 stays the faithless women XXII 446, obeys Penelope XXIII 97 ff. takes part in the final combat with the suitors of the wooers, XXIV 496 ff.
[illegible], IX. 500
[illegible], X 82, XXIII 318
[illegible] XI 5 6
[illegible], VI 103
[illegible], V 1
[illegible] VII. 324 XV 5 4
[illegible], II 37
[illegible], I. 8 82 2 6, 327 344 371, 357 384 374 IV 5 99 146 488 V 30 317 IX 38, 250 X 40, 233 XV 160, 499, 510, 5.3 XVI, 189 XIII 137 248, 3 5, 398 XIV 224 480 XV .53 XVI 229, XVII 324 XVIII 280, 284, 1.3 9. 187, XXIV 37
[illegible] I 237, III 35, 84 97, 100, 220 IV 343, 349 364 387 2 3, 2 5 330 V 5.0 VI 12 220, 5 9 504, 513 XV .60, 343, 5 8, 5.2 347 XII 193 XIII. 264, XV 71 367 XVII 1 9 XV 1. 25., XXII 36 224 XXIV 87, 31, 34
[illegible] XVI 283
[illegible] IV 159
[illegible], III .31 IV 380
[illegible], III 67
[illegible] VI 198 209 XXIV 100
[illegible], II. .30 XI 234

INDEX OF PROPER NAMES

Υ

Ὑλακίδης, XIV 204
Ὑπερείη, VI 4
Ὑπερήνη, XV. 264
Ὑπερηνορίδης, XII. 176
Ὑπερίων, I. 8, 24, XII. 133, 263, 346, 374

Φ

Φαίδιμος, XII 132
Φαίδιμος, XXIII. 246
Φαίδιμος, IV 617, XV 117
Φαίδρη, XI 321
Φαίηκες, V. 35, and often
Φαιστός, III. 296
Φερές, IV. 355
Φεραί, XV. 207
Φαίδιμος, XIV 316, XIX. 287
Φέρας, IV. 794
Φέρης, XI 269
Φήμιος, I. 154, 337; XVII 263, XXII. 331
Φηραί, III. 488, XV 186
Φίλη, XI. 406
Φιλοίτιος, XX. 185, 254, XXI. 240, 388; XXII. 359
Φιλοκτήτης, III, 190, VIII 219
Φιλομμειδής, IV. 343, XVII. 134
Φοῖβος, III. 279, VIII. 79 IX. 201
Φοινίκη, IV. 83, XIV 291
Φοίνιξ, XIII. 272, XIV 288; XV 415, 419, 478
Φοίνισσα, XV 417
Φόρκυς, I. 72, XIII. 96, 345
Φρόνιος, II. 356 IV 630 646
Φρόντις, III. 282
Φυλακή, XI 290, XV. 236
Φυλάκη, XV 281
Φυλή, IV 125, 133

Χ

Χαλκίς, XV. 295
Χάριτες, VI. 18, VIII. 364, XVIII. 194
Χαρυβδις, XII. 104 113, 235, 260, 428, 430 436, 441, XXIII 327
Χίος, III 170, 172
Χλωρίς, XI. 281
Χρομιός, XI. 298

Ψ

Ψυρίη, III. 171

Ω

Ὠγυγίη, I. 85, VI. 172 VII. 244, 254 XI 448, XXIII. 333
Ὠκεανός, IV 568 V. 276 X 139, 508, 511, XI. 18, 21, 158, 639; XII. 1, XIX. 434 XX. 65, XXII. 197, XXIII. 244, 347; XXIV 11
Ὠκυάλη, VIII. 111
Ὠρίων, V 121, 274 XI. 310, 572
Ὤτος, XI 308
Ὠψ, I. 429 II. 347; XX 148

PRINTED IN GREAT BRITAIN,
AT THE WINDMILL PRESS,
KINGSWOOD, SURREY

THE LOEB CLASSICAL LIBRARY

VOLUMES ALREADY PUBLISHED

LATIN AUTHORS

AMMIANUS MARCELLINUS. J. C. Rolfe. 3 Vols. (Vols. I and II *2nd Imp. revised.*)

APULEIUS. THE GOLDEN ASS (METAMORPHOSES). W. Adlington (1566). Revised by S. Gaselee. (*6th Imp.*)

ST. AUGUSTINE, CONFESSIONS OF. W. Watts (1631). 2 Vols. (Vol. I. *6th Imp.*, Vol. II. *5th Imp.*)

ST. AUGUSTINE, SELECT LETTERS. J. H. Baxter.

AUSONIUS. H. G. Evelyn White. 2 Vols.

BEDE. J. E. King. 2 Vols.

BOETHIUS. TRACTS AND DE CONSOLATIONE PHILOSOPHIAE. Rev. H. F. Stewart and E. K. Rand. (*4th Imp.*)

CAESAR: CIVIL WARS. A. G. Peskett. (*4th Imp.*)

CAESAR: GALLIC WAR. H. J. Edwards. (*9th Imp.*)

CATO AND VARRO: DE RE RUSTICA. H. B. Ash and W. D. Hooper. (*2nd Imp.*)

CATULLUS. F. W. Cornish. TIBULLUS. J. B. Postgate. AND PERVIGILIUM VENERIS. J. W. Mackail. (*11th Imp.*)

CELSUS: DE MEDICINA. W. G. Spencer. 3 Vols. (Vol. I. *2nd Imp. revised.*)

CICERO: BRUTUS AND ORATOR. G. L. Hendrickson and H. M. Hubbell. (*2nd Imp.*)

[illegible] H. Rackham. (3rd Imp.
[illegible] DE NATURA DEORUM and [illegible]
[illegible] ackham
[illegible] Walter Miller
[illegible] Rackham
[illegible] DE DIVINATIONE and DE FATO [illegible]
[illegible] Keyes
[illegible] Louis E. Lord
[illegible] LETTERS TO ATTICUS. E. O. Winstedt. [illegible] (3rd Imp., Vol. II. 3rd Imp.
[illegible] LETTERS TO HIS FRIENDS. W. Glynn Williams. [illegible]
[illegible] MANILIUS. G. P. Goold. (3rd Imp.)
[illegible] IN PISONEM. [illegible]
[illegible] Fraser
[illegible] DIVINE INSTITUTIONS. J. E. King
[illegible] VERRINE ORATIONS. L. H. G. Greenwood. 2 Vols.
[illegible] W. Peterson. 2 Vols.
[illegible] H. B. Ash. 2 Vols. Vol. I. Books I.-IV.

CURTIUS. QUINTUS. HISTORY OF ALEXANDER. J. C. Rolfe. 2 Vols. Vol. I.

FLORUS. E. S. Forster; and CORNELIUS NEPOS. J. C. Rolfe.

FRONTINUS. STRATAGEMS and AQUEDUCTS. C. E. Bennett and M. B. McElwain.

FRONTO. CORRESPONDENCE. C. R. Haines. 2 Vols.

GELLIUS. J. C. Rolfe. 3 Vols. (Vol. I. *2nd Imp.*)

HORACE. ODES and EPODES. C. E. Bennett. (*18th Imp. revised.*)

HORACE. SATIRES, EPISTLES, ARS POETICA. H. R. Fairclough. (*6th Imp. revised.*)

JEROME. BRIEF TITLES. F. A. Wright.

JUVENAL and PERSIUS. G. G. Ramsay. (*4th Imp.*)

LIVY. B. O. Foster, F. G. Moore, Evan T. Sage and A. C. Schlesinger. 13 Vols. Vols. I.–V., IX. XI. (Vol. I. *3rd Imp.*, Vols. II., III. and IX. *2nd Imp. revised.*)

LUCAN. J. D. Duff. (*2nd Imp.*)

LUCRETIUS. W. H. D. Rouse. (*5th Imp. revised.*)

MARTIAL. W. C. A. Ker. 2 Vols. (Vol. I. *4th Imp.*, Vol. II. *3rd Imp. revised.*)

MINOR LATIN POETS: from PUBLILIUS SYRUS to RUTILIUS NAMATIANUS, including GRATTIUS, CALPURNIUS SICULUS, NEMESIANUS, AVIANUS, with "Aetna," "Phoenix" and other poems. J. Wight Duff and Arnold M. Duff. (*2nd Imp.*)

OVID. THE ART OF LOVE and OTHER POEMS. J. H. Mozley. (*2nd Imp.*)

OVID. FASTI. Sir James G. Frazer.

OVID. HEROIDES and AMORES. Grant Showerman. (*3rd Imp.*)

OVID. METAMORPHOSES. F. J. Miller. 2 Vols. (Vol. I. *6th Imp.*, Vol. II. *6th Imp.*)

OVID. TRISTIA and EX PONTO. A. L. Wheeler. (*2nd Imp.*)

PETRONIUS. M. Heseltine; SENECA. APOCOLOCYNTOSIS. W. H. D. Rouse. (*7th Imp. revised.*)

PLAUTUS. Paul Nixon. 5 Vols. (Vols. I. and II. *4th Imp.*, Vol. III. *3rd Imp.*)

PLINY. LETTERS. Melmoth's Translation revised by W. M. L. Hutchinson. 2 Vols. (Vol. I. *5th Imp.*, Vol. II. *4th Imp.*)

PLINY: NATURAL HISTORY. H. Rackham and W. H. S. Jones. 10 Vols. [illegible] 2nd Imp.

[illegible] 3rd Imp.

[illegible] 2nd Imp.

PLOTINUS: THE ENNEADS. A. H. Armstrong. 4 Vols. [illegible] Vol. I. [illegible] Rev. Imp.

[illegible] 2nd Imp. revised.

SALLUST. [illegible] HIGE AND STAR. D. Magie. 3 Vols. [illegible] 2nd Imp. revised.

SENECA: [illegible] C. PETRONIUS. [illegible] MORAL ESSAYS. R. M. [illegible] 3 Vols. Vol. I. 3rd Imp., Vols. II. and III. 2nd Imp. revised.)

SENECA: MORAL ESSAYS. J. W. Basore. 3 Vols. (Vol. II. 2nd Imp. revised.)

SENECA: [illegible] F. J. Miller. 2 Vols. (Vol. I. [illegible] 2nd Imp. revised.

SENECA: [illegible] PLAYS AND LETTERS. W. B. Anderson. 2 Vols. Vol. I.

SEXTUS EMPIRICUS. R. G. Bury. 3 Vols. (Vol. II. 2nd Imp.)

SIDONIUS. J. H. Mozley. 2 Vols.

SILIUS ITALICUS. J. D. Duff. 2 Vols. (Vol. I. 6th Imp., Vol. II. 5th Imp.

THEOPHRASTUS: [illegible] Sir Wm. Peterson and A. Hort. [illegible] Mackenzie [illegible] Imp.

THUCYDIDES. [illegible] and ANNALS. [illegible] H. Moore and [illegible] 4 vols. [illegible] 2nd Imp.

TIBULLUS. [illegible] Bergmann. 2 Vols. [illegible] 6th Imp., Vol. II. 5th Imp.)

TRADITIO PAPYRORUM and DE SPECTACULIS. [illegible] Rouse.

VALERIUS FLACCUS. J. H. Mozley. 2nd Imp. revised.

VARRO: DE LINGUA LATINA. R. G. Kent. 2 Vols. 2nd Imp.)

VELLEIUS PATERCULUS and RES GESTAE DIVI AUGUSTI. F. W. Shipley.

VIRGIL. H. R. Fairclough. 2 Vols. (Vol. I. 16th Imp. Vol. II. 10th Imp. revised.

VITRUVIUS: DE ARCHITECTURA. F. Granger. 2 Vols. (Vol. I. 2nd Imp.)

THE LOEB CLASSICAL LIBRARY

GREEK AUTHORS

ACHILLES TATIUS. S. Gaselee.

AELIAN, TACTICS. ASCLEPIODOTUS and ONASANDER. The Illinois Greek Club.

AELIAN. On Animals. A. F. Scholfield.

AESCHYLUS. H. Weir Smyth. 2 Vols. (Vol. I. 5th Imp., Vol. II. 4th Imp.)

AESOPIC FABLES. Sir James G. Frazer. 2 Vols. (2nd Imp.)

AESCHINES. S. C. Adams. (4th Imp.)

THE AGE OF JUSTINIAN. J. S. Kennedy. Lacey. 2 Vols. (Vol. I. 3rd Imp., Vol. II. 2nd Imp.)

ALCIPHRON, AELIAN, PHILOSTRATUS. Horace White. 2 Vols. Vol. I. 3rd Imp., Vol. II., I. and IV. 2nd Imp.

ANALECTA ALCUINIANA.

ANDOCIDES, LYCURGUS, DEMADES. Jeremiah Dickey Rogers. 2 Vols. (4th Imp.) Verse trans.

ANTIPHON. ART OF RHETORIC. J. H. Freese. (2nd Imp.)

ARISTOTLE. ATHENIAN CONSTITUTION, EUDEMIAN ETHICS, VIRTUES AND VICES. H. Rackham. (2nd Imp.)

ARISTOTLE. GENERATION OF ANIMALS. A. L. Peck.

ARISTOTLE. METAPHYSICS. H. Tredennick. 2 Vols. 2nd Imp.

ARISTOTLE. MINOR WORKS. W. S. Hett. On Colours, On Things Heard, Physiognomics, On Plants, On Marvellous Things Heard, Mechanical Problems, On Indivisible Lines, Situations and Names of Winds, On Melissus, Xenophanes, and Gorgias.

ARISTOTLE. NICOMACHEAN ETHICS. H. Rackham. (4th Imp. revised.)

ARISTOTLE. OECONOMICA and MAGNA MORALIA. G. C. Armstrong. (with Metaphysics, Vol. I.) (2nd Imp.)

ARISTOTLE. ON THE HEAVENS. W. K. C. Guthrie. (2nd Imp.)

ARISTOTLE. ON THE SOUL, PARVA NATURALIA, ON BREATH. W. S. Hett. (2nd Imp. revised.)

ARISTOTLE [illegible] H. P. Cooke and H. Tredennick. 3 Vols. Vol. I.

[illegible] E. S. Forster. (2nd Imp.

[illegible] Rev. P. Wheatland and F. M. [illegible]

[illegible] H. Rackham. [illegible]

[illegible]

[illegible] and [illegible]

[illegible] 4 Vols.

[illegible] A. W. Mair

ARATUS. G. R. Mair

CLEMENT OF ALEXANDRIA. Rev. G. W. Butterworth. [illegible]

[illegible]

[illegible] and [illegible] E. C. A. Vince and J. H. Vince. [illegible]

[illegible] J. H. Vince.

[illegible] and [illegible]

[illegible] 2nd Imp.

[illegible] 2 Vols. Vols. I. and II. J. W. [illegible] J. W. [illegible] and H. Lamar Crosby. Vol. IV. H. Lamar Crosby.

[illegible] H. Gulick. 10 Vols. [illegible] 2nd Imp.

[illegible] R. D. Hicks. 2 Vols. (Vol. I. [illegible] Imp., Vol. II. 2nd Imp.)

DIONYSIUS OF HALICARNASSUS. ROMAN ANTIQUITIES. Spelman's translation revised by E. Cary. 7 Vols. Vols. I.-V.

EPICTETUS. W. A. Oldfather. 2 Vols. (Vol. I. *2nd Imp.*)

EURIPIDES. A. S. Way. 4 Vols. (Vols. I. and II. *5th Imp.*, Vols. III. and IV. *5th Imp.*) Verse trans.

EUSEBIUS: ECCLESIASTICAL HISTORY. Kirsopp Lake and J. E. L. Oulton. 2 Vols. (Vol. II. *3rd Imp.*)

GALEN: ON THE NATURAL FACULTIES. A. J. Brock. (*1st Imp.*)

THE GREEK ANTHOLOGY. W. R. Paton. 5 Vols. (Vol. I. *4th Imp.*, Vol. II. *3rd Imp.*, Vols. III. and IV. *2nd Imp.*)

THE GREEK BUCOLIC POETS (THEOCRITUS, BION, MOSCHUS). J. M. Edmonds. (*6th Imp. revised.*)

GREEK ELEGY AND IAMBUS with the ANACREONTEA. J. M. Edmonds. 2 Vols. (Vol. I. *2nd Imp.*)

GREEK MATHEMATICAL WORKS. Ivor Thomas. 2 Vols.

HEROPHILUS. *See* THEOPHRASTUS: CHARACTERS.

HERODOTUS. A. D. Godley. 4 Vols. (Vols. I.-III. *3rd Imp.*, Vol. IV. *2nd Imp.*)

HESIOD and THE HOMERIC HYMNS. H. G. Evelyn White. (*6th Imp. revised and enlarged.*)

HIPPOCRATES AND THE FRAGMENTS OF HERACLEITUS. W. H. S. Jones and E. T. Withington. 4 Vols. (*2nd Imp.*)

HOMER: ILIAD. A. T. Murray. 2 Vols. (*5th Imp.*)

HOMER: ODYSSEY. A. T. Murray. 2 Vols. (*6th Imp.*)

ISAEUS. E. S. Forster. (*2nd Imp.*)

ISOCRATES. George Norlin and LaRue Van Hook. 3 Vols.

ST. JOHN DAMASCENE: BARLAAM AND IOASAPH. Rev. G. R. Woodward and Harold Mattingly. (*2nd Imp. revised.*)

JOSEPHUS. H. St. J. Thackeray and Ralph Marcus. 9 Vols. Vols. I.-VII. Vol. V. *2nd Imp.*)

JULIAN. Wilmer Cave Wright. 3 Vols. (Vols. I. and II. *2nd Imp.*)

[illegible] S. Gaselee. *(3rd Imp.)*

[illegible]

[illegible] *3rd Imp. revised.)*

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

PHILO. 11 Vols. Vols. [illegible] and Rev. [illegible] *2nd Imp.*

[illegible] THE LIFE OF ARISTOTLE [illegible]

[illegible] IMAGINES. CALLISTRATUS [illegible]

[illegible] LIVES OF THE [illegible]

[illegible] *Imp. revised.*

[illegible] PARMENIDES. GREATER HIPPIAS. LESSER HIPPIAS. [illegible] *2nd Imp.*

PLATO: EUTHYPHRO, APOLOGY, CRITO, PHAEDO, PHAEDRUS. H. N. Fowler. (*3rd Imp.*)

PLATO: LYSIS, PROTAGORAS, MENO, EUTHYDEMUS. W. R. M. Lamb. (*2nd Imp. revised.*)

PLATO: LAWS. Rev. R. G. Bury. 2 Vols. (*2nd Imp.*)

PLATO: LYSIS, SYMPOSIUM, GORGIAS. W. R. M. Lamb. (*2nd Imp. revised.*)

PLATO: REPUBLIC. Paul Shorey. 2 Vols. (Vol. I. *3rd Imp.*, Vol. II. *2nd Imp.*)

PLATO: STATESMAN, PHILEBUS. H. N. Fowler; I. W. C. Lamb. (*2nd Imp.*)

PLATO: THEAETETUS AND SOPHIST. H. N. Fowler. (*3rd Imp.*)

PLATO: TIMAEUS, CRITIAS, CLITOPHO, MENEXENUS, EPISTULAE. Rev. R. G. Bury. (*2nd Imp.*)

PLINY: NATURAL HISTORY. 10 Vols. Vols. I.–V. H. Rackham; Vol. VI. W. H. S. Jones; Vol. X. D. E. Eichholz.

PLUTARCH: THE PARALLEL LIVES. B. Perrin. 11 Vols. Vols. I., II., III., IV., VII. and XI. (*2nd Imp.*)

POLYBIUS. W. R. Paton. 6 Vols.

PROCOPIUS: HISTORY OF THE WARS. H. B. Dewing. 7 Vols. Vol. I. (*2nd Imp.*)

PTOLEMY: TETRABIBLOS. *Cf.* MANETHO.

QUINTUS SMYRNAEUS. A. S. Way. Verse trans. (*2nd Imp.*)

SEXTUS EMPIRICUS. Rev. R. G. Bury. 4 Vols. Vols. I.–III. (Vol. I. *2nd Imp.*)

SOPHOCLES. F. Storr. 2 Vols. (Vol. I. *10th Imp.*, Vol. II. *8th Imp.*) Verse trans.

STRABO: GEOGRAPHY. Horace L. Jones. 8 Vols. (Vols. I., V. and VIII. *2nd Imp.*)

THEOPHRASTUS: CHARACTERS. J. M. Edmonds; HERODES, etc. A. D. Knox. (*2nd Imp.*)

THEOPHRASTUS: ENQUIRY INTO PLANTS. Sir Arthur Hort. 2 Vols.

THUCYDIDES. C. F. Smith. 4 Vols. (Vol. I. *3rd Imp.*, Vols. II., III. and IV. *2nd Imp. revised.*)

TRYPHIODORUS. *Cf.* COLLUTHUS.

XENOPHON: CYROPAEDIA. Walter Miller. 2 Vols. (Vol. I. *2nd Imp.*, Vol. II. *3rd Imp.*)

THE LOEB CLASSICAL LIBRARY

XENOPHON: HELLENICA, ANABASIS, APOLOGY, AND SYMPOSIUM. C. L. Brownson and O. J. Todd. 3 Vols. (Vols. I. and III. *2nd Imp.*, Vol. II. *3rd Imp.*)
XENOPHON: MEMORABILIA AND OECONOMICUS. E. C. Marchant. (*2nd Imp.*)
XENOPHON: SCRIPTA MINORA. E. C. Marchant. (*2nd Imp.*)

VOLUMES IN PREPARATION

GREEK AUTHORS

ALCIPHRON. A. R. Benner and F. H. Fobes.
ARISTOTLE: DE MUNDO, etc. W. K. C. Guthrie.
ARISTOTLE: HISTORY OF ANIMALS. A. L. Peck.
ARISTOTLE: METEOROLOGICA. H. D. P. Lee.
DEMOSTHENES: EPISTLES, etc. N. W. and N. J. DeWitt.

LATIN AUTHORS

S. AUGUSTINE: CITY OF GOD. W. H. Semple.
[CICERO:] AD HERENNIUM. H. Caplan.
CICERO: DE INVENTIONE. H. M. Hubbell.
CICERO: PRO SESTIO, IN VATINIUM, PRO CAELIO, DE PROVINCIIS CONSULARIBUS, PRO BALBO. J. H. Freese and R. Gardner.
PRUDENTIUS. H. J. Thomson.

DESCRIPTIVE PROSPECTUS ON APPLICATION

LONDON
WILLIAM HEINEMANN LTD
Cloth 10s.

CAMBRIDGE, MASS.
HARVARD UNIV. PRESS
Cloth $2.50

CENTRAL ARCHAEOLOGICAL LIBRARY
NEW DELHI
Borrower's Record

Catalogue No. 883.1/Hom/Mur-91

Author— Homer.
Murray, A. T. (Tr.)

Title— Homer: The Odyssey.
Vol. II.

Borrower No.	Date of Issue	Date of Return

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.